

SIGHT OF TRUTH

AN EXPOENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE.
\$1.00 per YEAR. 5c per COPY.

Cincinnati, Saturday, September 9, 1893.

Volume XIII, No. 10.

CAMP-MEETING NOTES.

Cassadaga Notes.

In a stroll over the beautiful grounds of fair Lily Dale—made fair by the hand of man and the gentle touch of woman—we began to inquire somewhat into the doings of the many mediums upon this lovely spot, who stand to day as angel guide-boards piloting sorrowing souls across the tempest-tossed sea of human existence. Just so long the icy finger of death closes the eyes of love in an everlasting sleep, just so long these messengers of the angel world will be the beacon lights to sorrowing hearts. It is not an uncommon sight to behold the manly face of a strong-minded, noble, intellectual bro, with the weeds of mourning and the tear of a bloodshot eye, standing upon the threshold of some medium just for one word from us dear departed. Hark! bear the rustle of angel wings the eyes receive their natural color and the burning tear is brushed away by the kiss of love, and the grief stricken soul goes out into the world shouting, "My eyes have seen, my ears have heard, now let me tell it to the world, for immortality is the birthright of every child and is man's noblest inheritance." Among the numerous mediums upon the ground, it affords us pleasure to mention Pierre L. O. A. Kieeler. He is a wonderful medium, his special phase that of independent slate writing. From the youthful thinker, the middle aged, the grey haired, the peasant, mechanic, the doctor, and the jurist all go to receive words of comfort and consolation from the dear departed. From fifteen to sixty go and come daily, and the majority go away convinced that our loved ones can and do return to us to sooth life's rugged pathway. Mr. Kieeler is gentlemanly in all his bearings—being willing and ready to lend a helping hand to those who are bowed down in sorrow.

William A. Mansfield, of Grand Rapids, Mich., who has been engaged by the association for the last nine years is again upon the ground, and from ten to thirty five are inquiring daily of him, "If a man die, shall he live again?" He has been before the critical eyes of the public for twelve years, giving independent slate-writing, light seances, communications written by visible materialized hands, etc. He is doing an untold amount of good in binding up the broken hearts of the suffering throng of humanity. In the Winter season he studies medicine in a Cleveland college, and may perhaps in days to come, flaunt his banner to the breezes as an M. D. Mrs. Gillette, of Chicago, is a modest, unassuming little lady, whose winning ways have won for her many friends who are seeking some light upon the great truths of Spiritualism. She averages about thirty slate-writings weekly and has at least seventy-five per week in her materializing seances. All of whom speak in flattering terms of her as a medium, and we can recommend her to the public as an honest, conscientious woman, whose only mission is to bring the star of truth into the dark places of human sorrow.

Among the many trance, clairvoyants, and clairaudient sensitives may be mentioned, Mrs. Flora M. See, of Lily Dale, who has been before the public now for five years. She gives from ten to fifteen sittings daily, and is giving the best of satisfaction in her matchless tests. Mrs. J. H. Stowell, of Cincinnati, who has been led by the "beckoning hands" of angels for twenty seven years, is here and stands alone as a trance and business medium. We feel a delicacy of saying much about this remarkable woman, but when we say that she is the most remarkable medium in her line of the nineteenth century, we only give utterance to the honest convictions of an honest heart.

E. W. Sprague and wife, of Jamestown, N. Y., are both splendid mediums of this class, and are sowing the grand seeds of eternal truth to the many hungry souls of earth, all of whom go to other parts to tell the glad tidings of the beauties of the immortal realms. Mrs. E. H. Thompson, of Olean, woman of spotless character, whose very presence is enough to inspire the vicious and depraved to noble deeds and acts of kindness, is dropping the precious seed "by the wayside far," and her friends and converts to Spiritualism are legion.

Then there is the little girl, Miss Shaffer, but eleven years of age, who is astounding all by her marvelous powers as a test medium. Many are the sad hearts that are made lighter by the angel message as it falls from the lips of innocent children. How true "that a little child shall lead them" to grander views for the duties of life and broader conceptions of man's duty to man.

Miss Maggie Gaule, who arose from obscurity to the wonder of the world, is bringing to the heart-broken sweet assurances of the fadless day beyond the environments of this mortal sphere. She is pleasing in appearance, amiable, and lovable in disposition, and on the tears of joy that have flowed their ways across the saddened cheek of suffering soul as the beams of the angel world shine through her soul and reaches the heart of sorrow! What a mission is hers! To stand before the world and tell the crushed of earth "that death is but a friendly stranger" that opens the gateway of life and love, that has winged its flight to the amaranthine bower, does return to live upon the broken fetters of the soul that have been snapped by the messenger of death.

Mr. Campbell, a child of the world, has only been before this public one year, yet during this brief period of time over one thousand of the most skeptical have been convinced that no mortal hand can paint the picture in oil between closed slates as is done every day through his mediumship. Some of the brainiest men have sat with him under strict test conditions, and have gone away convinced. He has a beautiful phase of mediumship, and has, without any doubt, given some of the most remarkable and at the same time most beautiful paintings mortal eyes have ever beheld.

W. S. Rowley, M. D., of Cleveland, O., seven years ago developed a phase of mediumship known as occult telegraphy, and his specialty lies in spirit diagnoses of diseases as well as the remedies to be applied, and the fact stands out in bold relief that he cures instead of kills. The diagnoses are extended and scientific, and the most skeptical physicians have admitted that they were convinced of a power beyond the throne. Dr. Rowley has the honor of heading the list of officials as President of The National Spiritualistic and Liberal Association of De Leon Springs, Fla. He is a gentleman whose counterpart is hard to find, and we can unhesitatingly commend him to all.

F. L. Collins, of Gerry, N. Y., a son of a Baptist minister, is here, giving some remarkable demonstrations of Spiritualism in his trumpet seances. Here we see many gathering around the throne and listening to the precious angel truths in audible accents. It is strange that Spiritualism knows no bounds, having even crossed the "water mark" of a Baptist home, taking from the pulpit the preacher whose head is whitened by the blossoms of immortality and set him down on the solid rock of peaceful truth.

Mrs. Maud L. Aber, of Kansas City, Mo., three years ago developed remarkable powers as a slate writer, and one year ago came out as a materializing medium. From twenty to forty every day go to her to behold the face and form of a loved one who has gone to the "world of pure delight." What a pleasure to clasp the hand of a dear one that has gone to the other shore. Many are the words of praise we hear about the wonderful powers of this unassuming woman. A description of her seances are beyond the limits of this article and we can only say, go and see and you will repeat, "the half has not been told." She is honest and true and those who miss a sitting with her will miss some wonderful manifestations. Her services are so in demand here that she is erecting a cottage and hereafter will call this "home."

Mrs. Stoddard Gray and son are attracting crowds daily in their materializing seances and many are the words of praise that are spoken in behalf of the happy recognitions that have taken place in the little circle-room where we are brought face to face with the inhabitants of the other world. Our mediums are doing the work that the Church has been trying to do for 1900 years, prove that death is but the key to a life beyond this vale of sorrow. Give them kind

words. Sooth their rough pathways, for some day among the golden tinted hills of the land of eternal day, we will all be richly compensated for the little acts of kindness that have brightened a darkened spot in some poor medium's life.

W. H. MYERS

"Honor to whom honor is due."

The phenomena and philosophy of Spiritualism are inseparably united. The one is the handmaid of the other, the phenomena demonstrating and the philosophy explaining.

There are degrees in "power and glory" as the ancient writer has it. There is the light of the sun and the moon, and there is the light of the stars. And one star differs from another star in glory. Even so it is with the different phases of mediumship—especially so in the presentation of the phenomena.

Yet, whatever the phenomena may be, which is presented in such a way as to prove that known laws governing matter are not sufficient to answer for what has taken place, it becomes important; for by this and this alone is man to become familiar in any degree with that realm which lies beyond the sphere of physical or so-called material activities.

At Cassadaga for the past two seasons, as well as the present, a gentleman has been presenting the phenomena of producing oil paintings between folded slates; also independent slate writing. The first season but few slates having pictures were produced, and comparatively little interest awakened. But last season and the present large numbers of people have visited this medium, and received a variety of paintings, which are works of art, so pronounced by good judges. Sometimes a landscape is received, occasionally a portrait, but most frequently flowers. Hearing so much of these demonstrations, and seeing the beautiful results obtained, I arranged with the medium for a sitting. Here let me say that it is A. Campbell, of whose work, I believe, favorable mention has been made heretofore.

At the appointed hour we took our seats at the table, about four feet square, in a small room, well lighted. The sitter this season has a choice of having the picture upon the slates, or upon a piece of porcelain, which is placed between the slates. This looking much finer for framing; it is generally preferred. The slates were first thoroughly cleaned and dried. The porcelain is so clear that the hand, passed back of it, may be seen to move, and after placing this between the two slates, wide ribbon bands were put around in both directions, and after this the slates were not out of my hands during the entire sitting. At first, at the request of the medium, I placed them on my lap under the table, and one of the familiar spirits talked with me. After a time the slates were by me, put upon the table, and a smaller glass dish, in which were oil paints of a variety of colors, which looked as if a little from each tube was added each day, making a conglomerate mass, as though scraped from an artist's palette. I speak of this because it is of itself an illustration of a power for knowing something of painting. I know that no one could take a brush and select any one clear color from this mass. And with this placed upon the slates and no color of any kind between them soon appeared upon the porcelain a landscape, most delicate in every particular, finest in coloring, exquisite in detail, one which would have required many hours of labor by mortal hands. In wonder I gazed upon it, remarkable to comprehend at all the work before me. How it was done I know not. But that it was accomplished without mortal touch I know as well as I know any fact or event in my experience.

Those who know me will know that I do not accept all which makes the claim of spiritual origin in phenomena. They know also that I would, in such matters, investigate carefully and thoroughly. And after so doing I feel it a pleasure, as well as a duty, to give a recital of the demonstration to the public. Such manifestations as are produced in a clear light, and under such circumstances and conditions as leave no room for doubt, are of inestimable value. I would, therefore, recommend anyone who has the opportunity to visit Mr. Campbell and avail themselves of the opportunity of witnessing this beautiful and convincing phase of mediumship.

Mr. Campbell is a man of frail physique, and the wonder is that such phenomena can be produced under these circumstances. He is a gentleman of refinement and culture, quiet and unpretending. His work this Summer at Cassadaga has done a great deal of good. I have heard of no instance where any dissatisfaction has been expressed, all considering it a marked and most unusual demonstration of spirit power.

R. S. LILLIE.

Haslett Park Camp.

The past ten days have been of marked interest. The platform has been filled with fine talent. Many mediums who stand high in the spiritual ranks are with us, and at the present seances and circles the phenomenal phases have been most satisfactory.

Wednesday, August 16th, was exclusively devoted to "Women" and it is a matter of much rejoicing that Haslett Park has been one of the first to inaugurate a "Woman's Day," the result of the noble effort of Mr. and Mrs. M. E. Root of Bay City. On that day our hard working and indefatigable "Chairman" Mr. G. H. Brooks, was given a day of much needed rest, he gracefully yielded the "mallet" to the President of the day, Mrs. Mary L. Doe who with Mr. and Mrs. Root were the speakers of the day.

In the afternoon Mrs. M. L. Doe, spoke feelingly upon "Woman's Need of Legal Equality," followed by Mrs. Root who took as her text, "Women Voters, their Votes and the Results." Mrs. Root said, the spirit which makes all Spiritualists and liberals liberal, is the feeling of eternal justice, which willingly grants to every other being the right they demand for themselves. Hence the question of "Woman's Suffrage" is not a question of expedience, but of simple upholding justice. No man who is thoroughly just and honest can say that it is right for him to withhold privileges from his sisters, that he is willing to lay down his life to keep for himself and men in general. The franchisement of woman has long since passed the experimental age and is now an authenticated fact, for almost every State in the Union as well as most of Europe has granted woman the right of suffrage in a greater or less degree.

When Wyoming asked admission to Statehood she said she would rather remain a territory a hundred years than be admitted on half franchise. Wyoming stands out to day as a guiding star to the other States and I am glad to say that Kansas and Michigan are following the good example. In Australia women have complete suffrage. Do we want that small far away country to get the start of us in the line of progress?

One of our greatest thinkers of to-day has said that man is binding his own hand behind his back when he does not allow equal suffrage, for in all ages of the world woman has her full share of the world's burdens. Mr. and Mrs. M. E. Root and Mrs. J. H. Haslett were duly elected delegates to the Chicago Congress of Spiritualists in September, where their voices will be lifted in behalf of all good to all.

Thursday afternoon, Mrs. E. C. Woodruff again came to the platform, giving freely from her limitless store of thought. In the evening the mediums held their weekly meeting, which is always most interesting and in which many take part.

Friday morning the Children's Progressive Lyceum was greatly enjoyed by the large number present, and is a credit to that earnest worker and conductor, G. H. Brooks. The afternoon session opened with music by the choir, followed by the reading of a poem by Mrs. M. E. Root. Mr. D. F. Dewey gave a most excellent inspirational address in answer to questions from the audience. Mr. Dewey is a fine young speaker and has many friends here. At the close of the meeting Mr. Edgar W. Emerson was discovered in the audience and welcomed to Haslett Park again amid loud applause. Saturday morning the campers and transients gathered in large numbers to attend the conference, the subject being, "The World's Fair and Woman's Work."

In the afternoon a large audience listened in rapt attention to Mr. Edgar W. Emerson's first lecture in answer to questions from his hearers. Followed by a large number of lectures. The Saturday evening literary entertainment was a great success in every way.

Sunday, August 20th, twenty three hundred tickets were taken at the gate, and by far the largest crowd of the season was on the ground. The auditorium was packed to its utmost capacity both morning and afternoon, hundreds being unable to get seats, thus giving evidence of the growing interest in the spiritual philosophy, and the intense hunger of human souls for a positive knowledge of the truths of immortality. The morning service opened with music by the orchestra. Mr. Emerson read a poem entitled, "When the Carewicks Come Home to Roost." Mr. White, our president, then announced the good news that Haslett Park is ours, the judgment which has been pending having been given in our favor. Now we can go on making the needed improvements with a light heart, and no fear of our labor being in vain. He made a strong plea for the much needed financial help that Haslett Park should and will have. He said, on this earth we have a duty toward our fellow men, and by putting a portion of our worldly goods into this camp where hungry souls can come for the bread of life, we are doing vastly more to prepare our home beyond that we could possibly do by hoarding the wealth we can not take with us, and which will prove a millstone about our necks if not wisely used. Ten thousand dollars at least are needed to make the necessary improvements that Haslett Park must have at once for the comfort of one and all.

We trust that all who feel that they have even a small mite to give will do so now in this hour of need. "Cast thy bread upon the waters and it shall return to thee tenfold." Mrs. Haslett was given a hearty vote of thanks for the excellent assistance she rendered in camp. Mr. Emerson asked for questions from the audience that he might the better know and answer the demands of the people. The first two questions were, "Why should we be Spiritualists?" and, "If Spiritualism is true, What Good has it Done?" There is constant and anxious reaching out for knowledge of the continuity of life, and Spiritualism is the only religion that can give us any satisfactory answer to this longing. Spiritualism has been centuries in reaching its present growth, but the time is now ripe for a rapid development, which is coming fast. The question asked, "What good has it done?" It has taken away the fear of death and established the immortality of the soul. It assists men to be better and develop the best there is in them. It makes our homes happier and more harmonious. One genuine rap is worth more than all the orthodoxy in the world, for it establishes beyond a doubt the fact that our friends do live. It brings good for all and we can carry it with us always. Spiritualism brings light and life, not death and darkness.

"If we live after this life did we not live before?" The controlling spirit said, "I do not know and what is more I do not care." Live in the present, make the most of every opportunity to beautify the now by doing good, and the more good will come to us to-morrow for as we sow so shall we reap." It is by our good deeds that we grow, not by years. "What would good be without evil?" "There is no evil," what we call evil is the undeveloped good. Out of seeming evil good comes always. Where evil is there is good also. And again we say, "There is no evil." "Define God." "God is love, good, and justice all in all." "God" in the original MSS. was always "good." God is the great omnipresent, omnipotent spirit or force that moves the world, or as Pope said: "We are but parts of one stupendous whole, of which God, the nature is, and good the soul."

Good is love and is the potent power of the universe. Ignorance is sin and ignorance is the only evil. As we develop the good within ourselves we see more good in others. "Does death end all?" "I do not know what death is, there is no death." We know a change or transition from one stage of life to another. What you style death is as necessary as birth and is only a birth into a new life, where all is progression. "Our bodies die but we do not." The days that pass over us are like the shingles on a roof, and as each one passes it is but the tearing off of an old shingle to let in more light and brings us one day nearer our better home beyond. Death does not end all, this life is but a primary school, it is but the shadow of the reality and that is to come. Love is immortal, can not die. We will find our treasured loved ones when we cross the borderland.

"What is the effect on a person who gossips?" In the first place it grows upon them cramping and warping their souls. You are cursing your own soul when you attempt to harm some one else. If you are all right yourself you will think every one else the same, for, "As a man thinketh so is he," and it applies to women too. Every good thought creates good for others as well as ourselves. Let gossips alone and they will go into better business. "Harmony is heaven. In-harmony is hell. We are making a hell for ourselves when we speak ill of others." The Bible says, "The kingdom of heaven is within." And hell may be there also.

Mr. Emerson closed his address by a number of excellent tests, nearly all being recognized and greatly astonishing some of the people. The afternoon session was opened by a solo by Mr. Carter, who has a fine baritone voice, followed by the reading of a poem by Mr. Emerson, entitled, "The Song of the Mystic," and a fine invocation. Mr. Emerson's guides gave a fine address, followed by some of the finest tests ever given from this rostrum.

Sunday evening Mrs. E. C. Woodruff led the conference, which was well attended, Monday, always a quiet day in camp, seemed more quiet than ever this week after the immense crowd of Sunday. Tuesday morning occurred one of the liveliest con-fests of the meeting and all were very much pleased. The speaker of the afternoon is to be Rev. W. F. Dickerman, of Lansing, a Universalist minister. Sunday, August 27, is the close of the meeting, when Hon. A. B. French will lecture.

MARY MC LYNN.

Lake Pleasant.

The great convocation has been dismissed. The rushing trains have carried away the people; the last note of the band has died away in the tree-tops.

The season has witnessed the attendance of more people than last year. The treasury of the "syndicate" has overflowed, and more than one thousand dollars has gone to help liquidate the debt.

The N. E. Spiritualist Camp-meeting Association has paid all expenses and now has, with the help of the Ladies' Improvement Association, a thousand dollars in its treasury or pledged toward building the new auditorium.

The site for this much-needed structure is across the ravine bridge at the edge of the highlands. Here a temporary speakers' stand has been erected and benches provided for meetings which have been held there for the last three weeks. Away from the noise of trains, the creaking of swings, from the busy wharf, the candy-stand, and dish-rattling restaurant, the people have gathered and enjoyed quiet and close attention to the words of the speaker. The site is not only retired from noise and confusion, but it is destined to be in the center of the camp, for the Highlands will eventually be built up as prosperity establishes her permanent home there. Fine wide streets, large deep lots are to be found in this part of the grove.

Mr. Haslett, of Brooklyn, Mr. Carey, Mrs. Chapman, and others have set the example which will be followed and in many cases outvaled by beautiful cottages, and the Highlands at last become one of the most desirable residential parts of this camp.

Much of the push and success of the movement for a new auditorium and fair-hall is to be attributed to the women of our camp. They have worked assiduously. Next year they propose to hold a fair for a week (we hope in their new hall on the Highlands).

The platform speakers have given generally able and practical addresses. The number of speakers has been fewer

than usual. This course was adopted to reduce expenses, and no doubt will not be continued if the prospective income of the association will warrant a greater variety of platform talk.

Mr. John Slater and Mr. J. Frank Baxter have been employed as the platform test mediums, the former for about four weeks, the latter four days. Mr. Slater has maintained his reputation as a first class public test medium. His tests have been given to large audiences, and the people have admired his wonderful powers, while they have been sometimes sorely pained at his inopportune public denunciations of persons who have gossiped unpleasantly about his life and conduct. We hope Brother Slater will soon learn to overlook the trivial stings of "Mrs. Grindly," and let his whole term and splendid gifts be devoted to the greatest work of his life—spiritual communion.

Mr. Baxter as a test medium is not surpassed in this camp.

Mr. A. C. Carey with others has organized a new association which exhibits a plan by which both the old associations could be consolidated into one, and the strength of the two be united. It is hoped that in a year or two more Lake Pleasant will have but one organization, one set of officers, and but one interest—that of concentrating here the best powers of the spirit and earth world to advance the cause for which the meeting was first projected.

The association voted to close the camp meeting next year Sunday, August 26th, and to begin in July, the exact time to be left with the directors.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

Scientific Investigation of a Medium's Powers.

Hudson Tuttle.

The scientists of Italy have a direct, plain and practical way of investigating Spiritualism in these days when it is the fad to cover up the subject under the name of "Psychics," and "Psychic Research," and to gather up the recollections of half forgotten dreams and old stories of haunted houses, and call them "investigating Spiritualism." Instead of calling a professional juggler before them as an American committee has set an example, they employed a medium, and went at the investigation along lines which Spiritualists have by experience found to be essential to success.

At the earnest invitation of Signor Chiesi, a wealthy gentleman of Naples, standing high in the favor of King Humbert, a number of distinguished Italian, German, and French scientists consented to meet at Milan for the purpose of witnessing and testing the exhibition of strange phenomena produced by Eusapia Paladino, an illustrious Neapolitan woman of thirty-five years of age, the wife of a carpenter. It is said of her that from her early youth she seemed to possess some strange power, but owing to theodium cast upon her manifestations of it she had abandoned for the past ten years any exhibition of them. It was only through the insistence of Signor Chiesi that she consented to go before the scientists, some seven in number, assembled at Milan for the express purpose of examining her alleged powers.

Previous to this her fame had spread throughout Europe. When a child she possessed this strange power by which she seemed to be bewildered, and when asked what it was, she replied: "How do I know what it is?" The fatigue following the execution of this force is great.

Those who consented to make the investigation were Giovanni Schiaparelli, director of the astronomical observatory at Milan, and famed as the discoverer of the lines in Mars; Carlo da Prel, Dic or of Philosophy at Manich; Angelo Brofferio, Professor of Physics at the Royal School of Agriculture in Portici; G. B. Emanuelli, and G. Ferri, Doctor of Physics. They met at regular seances seventeen times. Professor Lombroso, of Turin, and Professor Chas. Richet, Editor of the *Revue Scientifique*, were present at several sittings. The mayor of Milan at first attended, but was frightened away on seeing "a large, damp, hairy hand pass over his face, which was certainly not the medium's." Count Axakoff made an especial point to visit the medium, and the report of the marvellous things he saw are published in his *Psychische Studien*, the splendid magazine he has published for many years at his own expense.

The report drawn up by the investigators is remarkable for its fairness and impartiality. When they insisted that Eusapia should carry out the program they had agreed upon among themselves the tests failed. The sittings were held in the library of a private house with no one present but themselves, and they insist that the manifestations were absolutely free from any possible collusion. They say at the beginning of their report that the results of the experiments did not always correspond to their expectations, "although they had in great abundance facts which were apparently or really important and marvelous, although they could not apply to them those rules of experimental art which in other fields of research are considered necessary for arriving at incontestable certainty." As in the seances of American mediums, they sat a part of the time around an oblong table holding each other's hands, the two persons nearest the medium each holding one of her hands and pressing her feet with their feet. The manifestations sometimes occurred in darkness, sometimes in half light, and occasionally the full blaze of a magnesium light was thrown upon the scene for the purpose of photographing it. Many of the manifestations resembled those of certain American mediums which have always been ascribed to collusion. At the Milan seances there does not appear to be any evidence of collusion, and a confirmation of the things that were observed by the professor was made by one of the Milan editors, who, meeting Eusapia in the street, induced her to enter his house and produce some of the manifestations in the presence of members of his family. What those manifestations were are stated in the report as follows:

(1) Raps on the table much stronger than those which we heard beneath or inside the table when it was light. (2) Knocks and blows given to the chairs of those near the medium, so forcible at times as to turn the chair around, with the person seated in it. At times, the person rising, the chair was taken entirely away. (3) Flying through the air of different objects, such as instruments of music; percussion and sounding of the same. (4) Elevation upon the table of the body of the medium, together with the chair in which she was seated. (5) Apparition of phosphorescent torches of brief duration (a fraction of a second) and of sparks of luminous disks, some millimeters in diameter, which sometimes unfolded. (6) The sound of two hands clapping together in the air. (7) Gusts of air sensibly felt, like light wind localized in a small space. (8) Contact of a mysterious hand, either upon the portions of our body which were covered, or on the uncovered portions such as the hands and face, in which case one experiences precisely the sensation of touch and warmth which a human hand produces. (9) Appearance of one and even two hands projected against a phosphorescent background or upon a window slightly illuminated. (10) Diverse things done by such hands, such as the tying and untying of knots, pencil marks (apparently) left by the same on sheets of paper and in other places, and impressions of such hands on sheets of blackened paper. (11) Contact of our hands with a mysterious face, which certainly was not that of the medium.

Among the most important facts observed was the lifting of the table to a height of more than three feet, and its remaining in the air sufficiently long to be photographed. Another fact upon which the report lays stress was the lifting of Eusapia in her chair bodily, placing her on the table and lifting her down again to her former place at the table. This occurred on two separate occasions. A vacant chair weighing twenty-eight pounds, three feet distant from Professor Schiaparelli, was moved without hands directly up to where he was sitting. He rose and put it back, and he had scarcely resumed his seat when it glided back to him again. At the opening of a curtain drawn across the room at the back of the medium, hands appeared and a human face with bristly hair and a soft beard, and when several of the professors rose to look within they felt the touch of warm, damp fingers, while Signor Schiaparelli had his head drawn within the curtain and saw there the sparkle of phosphorescent lights. It is impossible within the space at our command to go over the numerous details given in the report. The conclusion is as follows: "We are convinced: (1) That in the circumstances given, none of the manifestations obtained in more or less intense light could have been produced by any artifice whatever. (2) That the same conviction can be affirmed in regard to the greater number of the phenomena taking place in darkness." Professor Schiaparelli, being subsequently asked if he believed in the phenomena, said: "How can I believe in a thing which I can account for in no way? I consider them of great interest to science." Professor Brofferio, who took the ten-thousand-franc prize last year offered by the Italian Government for the best scientific article, said that "the easiest and most probable way to account for the phenomena collectively was to call them the work of spirits."

Written for the LIGHT OF TRUTH.

MY MEDIUMISTIC EXPERIENCES.

U. G. FOLLEY.

In beginning I would say that from a child I was used to hearing wonderful accounts of the doings of "ghosts," "spooks," etc., for the phenomena have manifested in the family for generations. In fact, the section of country in which I was born and raised was acknowledged to be "haunted" for the past fifty years or more. However, I did not grow up in the orthodox fold, though I was educated in such tenets, and in a manner believed them. In 1887 I first read that grand book, Thomas Paine's "Age of Reason," and it was the first anti orthodox publication I had ever read. As to spiritualistic phenomena and philosophy, I knew nothing personally, though my recollection was full of accounts of such things I had heard. I finally half concluded that they might not come from "dead" people at all, but were produced by some faculty of the human organism not understood.

In the early part of 1888 I came across a few copies of spiritualistic papers, among them was a *Letter Way*, and then I learned something of the philosophy of the grandest truth the world ever knew or ever will know. The first time I ever noticed anything "queer" was in the Spring of 1882. I had been vaccinated and was having a tough time of it, so much so that I roamed in an outbuilding about a week, and had my meals carried to me. Quite a number of times I heard distinctly the deep breathing of a sleeping person, or a person suffering much pain or exhaustion. This always occurred in the corner of the room in which my grandfather had died some five years before. I noticed that whenever I was about to speak, search, and determine the reason or cause of the noise it would cease.

But the first really "queer" circumstance I noticed was in May, 1888. I had been teaching school, and had retired at about 8 o'clock. I passed into a dreamy condition. I was asleep, no, I was awake; well, I was both, and neither. Anyhow, with closed eyes I saw an ancient hand-lamp, lighted, held close before my face, and so many strange things were told me, or came to me intuitively, I don't know which, that had I the power to write them down it would take weeks to read them. Then this lamp started in a procession, all by itself, around my bed, and suddenly was joined by eleven more, all in Indian file. After they had made their third round, they halted in front of me, and went through the most intricate waltz imaginable; and I never heard such sweet, weird, soulful music, nor do I expect to till I go hence, as I heard then. As the lights flared up and disappeared in one solitary spark, I saw, or thought I saw, white robed figures flitting about the room for a moment.

In a few days I began scribbling rhymes and sketches, and have kept it up more or less ever since, without a forethought as to what I should write. One night I was awakened by the foot of my bed being lifted up and slammed down three times. This occurred several evenings. Though I never sat in a circle till in April, 1889, I had experiences in rapping, tipping, and seeing, and writing considerable before that time, which is clear to me that I was being developed or operated upon independently. One day while I was writing a short article in a comic vein on the Garden of Eden story I felt strongly the presence of an unseen person. One night a mammoth black hand came down and attempted to take me by the throat, but some unseen power prevented it from so doing. On the third trial a blinding flash of light shot over the bed and the black hand was gone in a twinkling, and has never returned. I suppose it was some "orthodox" trying to scare me.

From time to time those strange "spells" came on; and I heard, felt, or knew, I can't say which, the most wonderful things imaginable. One night in February, 1889, I took a trip up among the stars, and I don't know where else, for all I remembered when I awoke was the clearness of the blue sky, the bright stars, and I was so cold that I chilled for three hours. Often since then I have, without knowing how or why, suddenly gone rambling over the universe, and I wish I could write what I see and feel. But the thought is without expression, and the grandeur is without description. I have seen a tiny spark, as of an electric nature, gradually grow and expand, within half a yard of my face, and take the shape and full outline of a human face, and the primary germ or spark was one of the eyes! I have with closed eyes positively seen every natural object in a room, and things as well that did not belong there. With the natural ear and eye and the inner ear and eye I have heard and seen that which I can not find words to express. I have felt at times that I was lying down, and positively knew that I was sitting. I have seen myself lying on my bed, and at the same time seen or gone many miles and visited many places, some of which I have afterward seen in the course of travel. Atharael, the Al-Aryan (Atlantian) priest who wrote the book, "Life in the Stone Age," has appeared and spoken to me and to him.

Several very remarkable clairvoyant experiences I must give, even though they call forth the exclamation, "bosh," from some Spiritualists. The past year I have been several times compelled to visit grave-yards, especially a particular grave-yard on a hill-side, and talk to the earth-bound spirits who inhabit them. This particular grave-yard was pleasantly located, has flowers, grass, evergreens, and flags on several soldiers' graves, and there are a number of vaults both above and below the ground. I have talked to these earth-bound spirits of the spiritual resurrection, and been compelled at times to take a nearer view of the loathsome contents of the grave for the benefit of, and for illustration to the spirits who are vainly waiting for the resurrection-day, that they might claim their bodies and go to meet Jesus in the clouds, and with him again live upon the new earth that is to come. These experiences were extremely unpleasant to me, yet it must have been for some purpose, I know not why, that I was delegated to undergo such awful trials, at the recollection of which my soul turns sick with terror and disgust. Since having these experiences I have read the book, "Dreams of the Dead," which to a remarkable degree corroborates my grave-yard experiences. But I wish to point out the important difference between my interpretation and that of the author of that book. He says these spirits inhabiting grave-yards are the shells of the astral body, that is, the last thoughts of the dying brain take shape and are held to the vicinity of the tomb until the dead brain is mouldered into dust. Then it disappears. I am not a Theosophist, therefore I don't accept the last named theory, in fact, my personal experience contradicts it. The last time I clairvoyantly visited a grave-yard I distinctly remember speaking at length to a company of white-robed children who had died before being confirmed into the Catholic Church. My work with them was to unbend their minds of the fallacy of staying where they were bound to childish creeds and fables, and to bid them go away when so inclined, and visit beyond the grave-yard, and they would be "redeemed."

A few words concerning elements of which Theosophists have so much to say. My wife, as well as myself, have seen grotesque, horrible faces and shapes, which do not always go away when ordered. My understanding of the cause of these phantasms is that they are evil thoughts materialized or given shape. If all things are substances, then thoughts are things and substances also. To illustrate, I have known instances where one person has thought strongly of another and a vision of one appears to the other. The concentrated

thought takes shape. So with these elements, they are not actual spirit forms, but thoughts embodied.

I very often sense the presence of the departed, and often see them both by day and by night. I feel their touch, sometimes by gentle taps or raps upon my head or body. Very often they speak to me, seemingly by telephone, and I try to pen what they say. Never but once did I write automatically, or under direct control, usually by impression or by inspiration. These sleep-waking times come so often, and I appear to be both in the body and out, listening and talking, at the same time composing verses more rapidly than a stenographer could write them, and I dare not move to get pencil or paper to jot down a few thoughts, or the whole panorama goes glimmering. Sometimes I seem to be someone else besides myself, and think their thoughts; and view, it seems for hours, but really only for minutes, the grand panorama of creation; battles and sieges in the long ago, huge warriors fighting with stones and clubs for weapons; strange naval battles; hear wonderful lectures, whether in the spirit world always, or somewhere else, I do not know. And finally, I see and feel and hear so many strange things that I have come to the conclusion that I shall never know very much about myself. The human soul is a strange affair, and I should like to propound a query or two: Do I sail out into space to learn these strange things, or do I sometimes roam around among the recesses of my own soul to learn them? Is the universe epitomized in man, or vice versa, or both?

Written for the LIGHT OF TRUTH.

SUBLIME PHENOMENA.

W. H. MYERS.

In behalf of the cause of truth we kindly ask space in the columns of your valuable paper to partially describe a wonderful seance given by Mrs. Maud L. Aber upon the camp grounds of beautiful Lily Dale. The circle was composed of twenty ladies and gentlemen, some of whom were old Spiritualists and some were searchers for truth, as well as the sublime in nature's nursery. After a critical and careful examination of all the apartments of the room, the windows and doors being securely sealed, the medium made some very appropriate remarks in a few well-chosen words, relative to the grand truths of Spiritualism, in which she impressed all as being a gentle, amiable, and honest medium. There are many things in the labyrinths above that puzzle the most profound thinkers, but without inquiring into the "hows" we were all soon convinced that our loved ones can and do assume artificial forms, and are capable of presenting an exact counterpart of the mortal. Among the many full form materializations we note especially that of an ancient Hindoo and his wife, Olessa. These people belonged to the sun-worshippers while on the earth plane. They appeared in robes of dazzling brilliancy, illuminating the room completely, and causing us all to feel that we were really in the presence of the wonderful of "the land of the leal."

The next noted personage that appeared in this illuminated form was that of Hypatia, tall and stately, and of very dark complexion. She lived in Alexandria, Egypt, in the fifteenth century. She was a daughter of Theon, the teacher. She was the forerunner of modern thought, and sought a solution of the perplexing problem of "if a man dies shall he live again?" She died a martyr to truth, murdered by the Church of Jesus Christ, her body being horribly mutilated. Put this down in your catechism, Catholic friend, and as you behold the gaping wounds of a dying woman, thank Mary and kiss the little crucifix and acknowledge again that the cause of Jehovah has been triumphant.

In this grand "seance hour" there must have been no less than seventy-five materializations, most of which were recognized instantly. They came in all sizes, representatives of all ages, from the child to the ancient spirit of no less than six feet in height.

Dr. Nichols, a guide of W. E. Cole, materialized, and to the writer said: "I am glad to see you working so earnestly in behalf of the grandest of all papers, the LIGHT OF TRUTH. Never fear for its safety. That senseless attack emanating from Chicago will do no harm. There are no powers on either side the ocean that can extinguish that light that was lighted by the touch of angel hands. Go on! Let the LIGHT OF TRUTH unfold, and at no distant day its rays will light the world." This was followed by our dear angel guide, Jennie W. She appeared in robes of snowy white, took us by the arm, and walked about the room with us, giving to each one a beautiful word of counsel, and as the form slowly dissolved from mortal vision there came the still, small voice: "There is no death. The stars go down to rise upon some fairer shore." And as the angel form comes to us at the call of nature's laws; as the stars that light the canopy of heaven; as the moon smiles upon the silvery hosts of night; and the great throbs of nature in all her majestic beauty beat in harmony with the boundless pulse of human existence we can see written in golden characters above the arch that spans the universe: "There is no death," and in that unpretentious room, with no gorgeous decorations, we see the veil rent, and we stand upon the borders of the two worlds, we truthfully realize that to crushed and broken hearts this is the soul's Eden, the very portal of heaven, and the visiting place of angels.

A Spirit Test.

To the Editor of the LIGHT OF TRUTH.

Hoping to add a brick to the grand structure of Spiritualism, I submit the following facts.

On July 25th, my father, T. C. Macy, was taken very ill, with strong symptoms of paralysis. About 8 o'clock last evening, my sister Mrs. W. R. Teeguarden, of 371 E. McCarty Street, Indianapolis, received through Mrs. Dyer, also of 371 E. McCarty Street, Indianapolis, from Mrs. D. a. little Indian control "Notsy," a message to the effect that Dr. Maxwell was present; that he had a bad case to treat and had come for "Tall Oak" to go and help him, and that the patient was one of his (Dr. M.'s) old Union County, Ind., friends. Also that she would get a "scratch" soon that would tell her who it was.

Not regarding the matter as serious, Mrs. T. went out, and upon returning about two hours later found a telegram announcing her father's condition. When she had heard from him a few days previous to this he was in usual health. Dr. Maxwell was, while in the earth life, a friend of my father (who then lived in Union County, Ind.) and his family, and did not lay aside his friendship with the earthly garment.

"Tall Oak" is a spirit devoted to healing the afflicted.

CLARA M. EGAN.

Several passages of the latest speech of M. Clemenceau in the Paris election have become famous. Among them is one where, after referring to the monarchist party as nearly dead, he says: "What is living, though, and very powerful, is the Catholic Church, the greatest organized political force in existence. The Pope sees from afar. The Pope is in no hurry. Serving only one interest—that of the Church, disposing of a conservative force without limit, he knows well how to bend to his yoke Conservatives of every hue. How far will he go? It would be rash to say. Perhaps far, always asking for toleration, always working for domination."

AUTOMATIC MESSAGES.

To the Editor of the LIGHT OF TRUTH.

The following messages were written through my hand, the large one first. Why the smaller should come is somewhat of a query, so wide are they in thought and character but still it too says something and points to moral. I would like to know if any one knew this fellow, and how it compares with his general make up. I don't suppose he ever felt or knew of the presence of the spirit that preceded him, so widely different are their spherical conditions. All I remember was that he assumed an air of importance, while "Paine's" manner was more even and gentle.

FLORENCE E. ALCOTT.

Philadelphia, Pa.

I lived upon the earth many years ago, and while my memory is revered by some, others view me in the light of a man without a religion, and therefore lost. It is true I renounced all theology, for with my knowledge of the Bible I found it a book of lusts and pretensions, and the careful study I gave it convinced me of one thing: that as a history it was a most lamentable failure, both in regard to time, place, and morals. Most of the leading characters are too well known to need much comment, at any rate they were but men, and some of them much below the present race in character and intelligence. I stood pretty much alone in my day in fighting this great incubus of superstition, and though I lost many friends I gained the applause of my conscience, for I knew I was destined to do the work I did. I have found as yet no angry God or great Jehovah to remonstrate with since I reached the shores of eternal life. There I found the book a still greater injustice to the human race than I thought it was. I still held the natural body. There is not a character mentioned within the lids of the book that has a real existence in spirit, save, perhaps, Jesus, who was a plain man of much practical goodness. As for his divinity he had as much as fails to the lot of every mortal. I have not met him. Oh! how I rejoice that my spirit was not held in bondage by the vast tissues of lies within the lids of what is known as God's holy work. I have met plenty of his disciples (so-called), and many are disappointed and unhappy because they have not found the Master; they want the crown that awaits them. A crown of common sense is the only one that lies in store for them when they wake up and look facts straight in the face. Poor creatures, they have my sympathy for their zeal, for with my love of humanity I could not offer them less. Oh! what misery they entailed upon themselves by falling into the old theological rut of centuries instead of listening to the voice of reason, a sure and safe monitor to follow in all that pertains to the welfare of man and the race. I will not extend these thoughts further at present, but will bid you farewell, hoping in the near future our flag may wave over a nation that is free in the absolute, with no Church taint to beset it, no Romish interference to point the way it should wave.

THOMAS PAYNE.

I wonder what my destiny is; I never took any particular pains to find out. I was a soldier on board a man-of-war, and taught the Zouave drill. No matter, now, I am a free man now, and Uncle Sam can not claim me. I did my duty and was mustered out when hostilities ceased. Am now a kind of roving commodore, and feed the minds of my hearers with marvelous exploits I never witnessed, but I paid dear for the whistle, for I was afterward called the town liar that held a medal for a loose tongue. But that is gone now, and I wish to stand up for the truth.

SEEN AT HIS FUNERAL.

Dr. John E. Purdon (whose recent article on "The Higher Spiritualism" in *Open Court* of Chicago, created such interest) is authority for the following narrative, which records the appearance of a soldier soon after his death, and may be taken as evidence of the sensitiveness on one side, and of the reality of the existence of the appearance on the other:

"In the year 1872, while in charge of the convalescent hospital, Sandown, Isle of Wight, I returned from a short visit to London, bringing with me for change and rest Miss Florence Cook, who later became so celebrated a medium. On the evening of my return home, I took a walk with Miss Cook along the cliffs towards Shanklin. During the walk she drew my attention to a soldier who seemed to her to be behaving in a curious way, turning round and staring at me, and omitting the usual military salute which she had noticed the other men give as they passed by. As I could see no one at the time my curiosity was excited, and when she said the man had passed a stile just in front of us, I crossed over and looked carefully about. No soldier was in sight; on one side was an open field; on the other perpendicular cliffs. I asked a countryman at work in the field if he had seen a soldier pass just before I appeared; but he had not.

"On my return from town I found that a certain chronic patient, who had been long time in the hospital, and on whom I had performed a minor surgical operation some time before, had died of pulmonary consumption.

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Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 3 p.m. No one admitted after seances have begun at 3. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Most confidential questions must be avoided. 3. The name of the questioner must be stilled. 4. The name of the questioner must be stilled.

Mrs. A. E. Kinsky, Medium. Mrs. J. Cleo Wright, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. Grawell, Room 7, 266 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[J. L. P. Pelham, Als.] Will the Free Circle control the spirit accompanying this to give the writer a message for various purposes, and may it clear a mystery haunting this vicinity?

ANS.—There is no spirit accompanying this question so far as we can cognize. There is an influence, but to analyze this we would have to resort to a regular diagnosis or psychometrization, and this is a difficult task under present circumstances. We are here to answer questions for information on science and philosophy of Spiritualism, and the band around the medium is formed for that purpose alone. Messages are given through the aid of another band, who is specially organized for that purpose and adapted to that kind of work; and they look after the spirits who come to communicate. But all can not meet with the conditions sufficiently to do so, and must learn, which sometimes takes months. Others are more fortunate, and walk right into the medium. But in this we do not even see a spirit making the effort. Probably he could not reach his destination, or lost track of the letter in the mixed magnetism of the mists. Even this requires practice. Spirits who are not given to leaving home are easily confused in their first efforts of this nature. But we see a dark cloud arising in the mist far away, apparently trying to cover up an act, or a series of acts, that would be better left untouched until a more propitious time, for reasons best known to witnesses on this side. It appears evidences are lacking that would be necessary to establish a perfect case, and without these the mystery would only be made deeper, and probably beyond solution after that. This is all we can read out of it. Now the cloud clears away, and we see a woman, kneeling as if in prayer or pleading. She has dark hair hanging loosely down her back. She buries her face in her hands and sinks out of sight. That is all.

QUES.—[W. C. B.] Are our spirit controls or guides allowed to tell if they have any wealth hidden, and where it is to be found?

ANS.—Certainly. They are allowed to say anything they please, if in their wisdom it is good for you to know. But often when spirits say they can not tell a thing, it is because they can not make it understood to you. Spirits may find it easy enough to commune with one another, but when information is to be conveyed to mortals, it becomes a difficult matter; for it is neither direct spirit communion nor mortal confab, but a sort of mongrel telegraph system that needs special study, as you do to learn stenography. Of course, highly sensitive mediums are better agents for the spirits than other mortals or mediums not so highly strung. But undeveloped mediums are as difficult for spirits to utilize as an untuned piano is for a musician, and much truth will be perverted. If controls have any hidden wealth they would like to see their loved ones get hold of, there can be no objection telling where it is to be found. But too often mediums and others take it into their heads to ask about hidden wealth, and expect favorable answers. Either the truth is perverted in this state of mind, or fan-loving spirits see a chance for frolic, and harass the questioners accordingly. Guides often permit these spirits to have sway for a season to teach their mortal friends a lesson, which, when digested, will create a holy horror from repeating such material questions. Spirits who had wealth hidden often imagine it to be there long after it has been found by some one else. They see the spiritual of it, but lose sight of the material, as mortals fail to see the spiritual of things. Sometimes a revelation of this sort proves successful, but then there is generally some spiritual purpose behind it. Spirits never do anything for a mortal's gratification, simply. They will assist them in earning a livelihood, and direct them to find employment, but there is a limit set down by spirit-made law, just as you have State laws that hold you in check. Spirits feel this law when encroaching upon it as you feel conscience pangs when doing anything that is selfish, but to a stronger degree, and so much so that a weakness overcomes them which prevents them from being able to proceed further. Until they sense that they can say or do what they please with mediums; and the law is not sensed as long as a moral intent accompanies their thoughts or actions.

QUES.—[C. H. P., California] How can a person best develop for the inspiration of higher spirits?

ANS.—Aspiration leads to inspiration. The higher or purer the thoughts the farther into spirit they penetrate, and meet with spirits accordingly. But the more selfish or malicious the thoughts the farther they reach out among earth bound and selfish spirits—both returning laden with influences, suggestions, and plots or plans according to the minds touched upon. But inspiration does not always mean control. Nay, not one out of ten. Controls are the counterparts of yourself, and act as intermediaries for higher spirits in guidance or special messages. Inspiration, however, may be an effect of mortal mind acting in concert with some spirit mind far beyond the controlling spirit or bodyguard, though the control obtains the benefit of it later, or as the mortal reflects upon it, or gives out his thoughts again to others. Spirits may commune in the same way when their aspirations are high. But spirits controlling mortals generally have other work to do than speculating on things that do not concern them directly or the present. Spirits do not court the past or future. To them there is but one period of time—the eternal present—this coming more and more apparent as they advance in wisdom and love. Time implies limit. It belongs to matter. As material influences and limitations are overcome, one period of time makes itself manifest. This is eternity. Without this there could be no true immortality, and aspiration would be a hastening to the end. But as it is, it is a hastening to the true life, and inspiration from higher spirits is one of the aids given man to attain it.

QUES.—[Mrs. C. F. G., city] If one developing realizes etherealization, will it soon develop into materialization?

ANS.—That depends. Some mediums develop one phase, some the other, and some both. The majority, so far, have developed materialization as a result of etherealization; but perfect etherealization has not yet been attained that would satisfy a critical thinker, or a public circle. It is a phase of mediumship that requires highly spiritualized conditions (both mentally and morally) in connection with the gift. While it may not gratify the one inclined to the more material in the phenomena, it would prove more acceptable to the sentimental or the philosophical investigator. Both are necessary, as tastes differ, and the gift of understanding the spiritual is not alike active in all persons. The materialistic mind is slow and needs matter to aid his understanding. The spirit-

ideal minded can grasp the intangible, according to spiritual unfoldment and intuitive perception. Some people are capable of seeing great truths where others fail to see anything, or only theory. As some people see more in matter than others, the mentally illuminated see more in spirit than the superficial thinker.

QUES.—[W. S. Sutton, Upland, Ind.] In order to obtain a speedy development, will it assist spirits with a sensitive to be mesmerized?

ANS.—To begin, a "speedy development" is not at all desirable. Mediumship is good for nothing, and beneficial to the one developing it. It only leads to obsession, and often insanity. It is certainly not healthful nor of benefit to the cause. Mesmerism helps mediumship when it comes from a spirit messenger, but in rare instances from a mortal operator. In nine cases out of ten it is more injurious than helpful or beneficial, because it is difficult to find a sensitive's counterpart in the flesh. In spirit the difficulty is overcome by the law of like attracting like. Thus if a sensitive desires to be speedily developed, let him or her call on spiritual aid only; then the dangers spoken of may be averted, and can be if the medium sits only with persons with whom he or she is in full sympathy. Antipathy of any sort disturbs the development in process, just as a stirring of the earth around the roots disturbs the growth of a tender plant. If you feel that you are a medium, let it grow calmly, slowly, deliberately, if you have the patience to wait. If not, lift your heart to a higher power for aid, whatever your ideal of power may be. Only let love be in your heart at the time. When responded to, a higher love will be felt, which some regard as faith. When you sense that you are safe and in good hands. May all who try attain it.

QUES.—[T. P. L., Lakeport, Cal.] Do the spirits of anti-mals progress as human spirits do?

ANS.—Yes; they grow in instinct and beauty, and fill a niche in nature's order of things. The real motive of their being here is yet far beyond mortal comprehension, or even acceptance if understood. It was once thought strange that angels should work. You now know that it is very unangelic not to work. The utility of animals in the spirit world would sound far more unseemly if it could be brought to your realization. But nature is so arranged that no revelation can be made that would be universally rejected. In other words, the mortal mind does not solicit truths that it is not yet prepared to accept—there being no natural affinity in the brain for them. Perhaps individual desire might create an opening for a glimmer of light from that direction.

QUES.—[Mrs. A. B. F.] Is it natural for every person to have a spiritual control, though not mediumistic nor a be liever in immortality?

ANS.—It would not be unnatural if they had, for everybody has some loved one who cares for him, and who would take pleasure in being in the mortal's company, both for the latter's protection and the former's desire to kill time. Controlling a mortal is to some spirits like visiting a panorama. All that the mortal experiences passes before the spirit's vision like a picture, ever varied and full of interest, just as you would experience were you clairvoyant enough to see into the spirit world. Spirits, however, have the advantage over mortals, especially when fully ripened by having been in the body till it withered like a corn-ear in Fall. Such spirits are in the light, and often constitute your controls. But they do not look as old as they did, and if you could see them you might envy their youth and beauty in spirit, though twice your age, physically speaking. Mediumship or belief has nothing to do with the spirit's love for you. Do you suppose your mother would love you less because of your ignorance of the spirit world. Disbelief—honest skepticism—is based upon ignorance. Pretended disbelief—thinking it is weak to believe in spirits—is cowardice or conceit. You need not call out your belief from the house-tops, but when in a circle, have faith out of respect to the spirits present. It not only makes conditions better for the medium, but for your own satisfaction in the end. Whether controlled or not, all will find some one gone before whose love is unfading, and whose attentions could make you happy if you but controlled your own skepticism for a time at least. After the seance you can indulge your disbelief to its fullest extent.

QUES.—[Inquirer.] What is Disease?

ANS.—Disease is decay, either brought on by hereditary, die cords, contagion or intemperance—unnatural indulgences of the appetites or passions, including the acquired or invented pleasures of earth life. Age is disease or decay, but in slow or natural process. The decay that attacks men in health and strength is unnatural, and would not be if not generated by man himself, and transplanted in his progeny to break forth in individuals, and then into epidemics, generations after. All diseases cause loss of vitality, and the latter is the direct cause of death. When this can be supplied in the same ratio that the disease robs the patient, life can be saved. But in epidemics this is impossible, as there would not be mediums enough to go round. Mediums themselves are supplied by spirit power, for they can be directly acted upon by spirits. To prevent disease, therefore, live natural, and your progeny will be born healthy. If continued for a few generations throughout the world, all disease will become a thing of the past.

SPIRIT MESSAGES.

W. Cudwith.

Warren Cudwith says you may be surprised, as I was a Unitarian minister, but I want to say to my old friends and loved ones: I was always a Spiritualist, and want my sister Angie to know that I am ever with her. I have held mother in my arms to-day. We have met in this beautiful home, where there is no death but life, life immortal and progression. From Warren Cudwith, East Boston, Mass.

Fannie Spencer.

To my mother, sister, and two brothers: I am so glad that you went to that seance on the 16th of this month, for I knew that you will be better satisfied. Hiram is with me, do not worry any more about that little piece of property for we will see that Uncle Samuel attends to it all right. Sallie's eyes will be better soon, and you will find that the love that bound us together here still holds us on the spirit side. Robbie will be a bright boy and help you, he is too young now, but the years roll fast and he will be a staff by and bye, your loving daughter Fannie Spencer, of Galesville, Ill.

Frank Harvey.

How do you do. I would like to have Sarah know that I live, and to reach my daughter Addie Corey. She will understand, for she is a medium. Tell her I am with her mother, and at last I understand the wrong I did her when in the body. But we are united now. Addie, be truthful to the cause that you have enlisted in, and the angels will bless you, for I know all the trials and troubles you have passed through. I have met Al, Seymour, he says you were good to him to the last. Now learn to be good to yourself. From your father, Frank Harvey, of Boston Mass., passed away in Chelsea, Mass.

Hershey E. Carson.

To my dear wife and child I send spirit greetings. Do not be discouraged; all will be well soon. Love to all. Remember me as your loving husband. My wife is away, but will see and read this. I resided in Cincinnati, O.

Victor Hugo.

I, too, would add my testimony to the list of immortals who return to earth to tell of their higher experiences and the beauties that await the human soul in the land where the sun never sets. Light, more light, has been the cry of ages; yea, long before the illustrious Goethe spoke these words under conditions that made them resound with meaning never before attained. "Light" is the intuitive refrain that wells up from every heart touched by that divine impulse, inspiration. Inspiration is the opening of the soul to a better understanding of causes—the absolute of knowledge. Few begin to reason rightly until they sense this influx from above, though unconscious of the fact per se. In this state they also form their ideal method of salvation. It is a reflection of the good in nature as it fits the individual reasoner. By following this out he will find his ideal heaven—his home of the soul. The soul, like matter, is governed by an unchangeable law, and must go whence the law dictates. Thus the many codes of morals or religions. The law takes many *en masse*, because they can not be controlled as individuals. Faith is better for some than facts. Imagine the Jews of Moses' time having the same promiscuous spirit intercourse that you have to-day—what a chaos of ideas, what field for obsession, what changes for doing wrong would be thrown open! Wise spirits, however, interposed, and forbade it under the dictum of, "Thus saith the Lord." To-day the situation is reversed. The individual is being taught by the law direct, aided, however, by your mediums, who give the cue for self culture by intuitively speaking the wants of the audience present. Such is the new order of things, though comparatively little understood by even the most advanced among you. There is not enough of the practical in the preceptor. Example is better than precept. Love is above selfishness or malice, as charity is above fault-finding and vindictiveness. Leave the latter out of view, and all will be well. As you attract from this side according to the state of your mind, you attract from the mortal side trials according to the state of your heart. All operates by law. The soul being product or part of the universal law it must act in harmony with it or suffer. Universal law is love—harmony—and individualized law—the human soul—must abide by the parent or governing life principle of all. Such is the key to happiness.

Allen Percy.

Allen Percy, of Logansport, Ill., desires to say to the loved ones at home: "How grand and beautiful it is that we, from the spirit side of life, can communicate with our loved ones on the earth plane, I am ever near you in spirit, but can not make my presence known to you. Yet I endeavor to impress you each day to do that which is for your own good. Mother is with me and sends her spirit love to all. Tell Allie to be firm and all will be well. She will understand. From your loving father."

Millie Brooks Rider.

Good afternoon, Mrs. Chairman: I feel that the way has been opened and I can reach my dear father and mother, brother and sister. I was a young man grown, and my mother supported all, though I had a father. I want my mother to know that I am ever with her, and to thank her for teaching me the truth of spirit-return. I am happy. My father's name is Andrew J. Rider; and mother's name is Florence Rider. I have a Sister Florence and a Brother Fred. You can give my name as Millie Brooks Rider, of Hyde Park, Mass.

Hattie Richards Farnom.

From Boston, Mass., says: "I wish to send love greetings to all and say I am still at work and doing all I can to bring light and truth to the surface. Good by."

Archie C. Brown.

To my brother, Henry T. Brown: I send you my greetings to day from the spirit side of life. I am happy in my new estate. Tell Sadie that she has much to learn yet, but not to grieve. She will understand this. Robert Gunison is with me, and how surprised I was to meet him. How little we know of the to-morrow while we journey upon the earth plain. We can not understand ourselves or others; judging each other from outward appearances. Sometimes the roughest coat hides the purest gems, but from the spirit side of life, we see this pure gem within you; your thoughts are known to us and we understand you. I am from St. Louis, Mo.

Samuel Whipple.

Good afternoon. How thankful I am that I have the privilege to come. I find that every one is made welcome, both great and small, rich and poor, and that is just as it should be; for there is no distinction in spirit life. All those who try to do right have a hand reached out to them, and they are helped up out of the darkness into the light. I hope this will reach some of my old comrades of the Seventh Maine Regiment, and if it does they will know my pension did my poor mother a great deal of good. She was known as Nellie Studley, of Windsor County, Maine. My name is Samuel Whipple, of Abbot County, formerly of Sydrey, Maine.

Isaac Paul.

Good afternoon. I find this a very pleasant place to come to, and I am glad to have the opportunity to reach those I knew in earth life, for I had a large circle of friends, both in South Brunswick and Salmon Falls. I was widely known as a hotel-keeper, but I feel thankful this afternoon that there are no hotels in spirit life. We have a chance to meet our friends that have passed on before us and hold sweet communion with them. I am happy to know that there is no death but life immortal unto one and unto all, thanking you for this opportunity to speak through your paper I will give my name as Isaac Paul, South Brunswick, Maine.

Truth.

Now a spirit with love, asking of the higher and holier intelligence of father and mother of nature to guide and direct us each day and lead us out of the darkness where we can obtain the highest standpoint, where we can look out on the mountains and skies of a grand and glorious place. Give my name as Truth. God bless you, my brother and friend. Good afternoon.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In looking over your paper of the 12th ult. I found a communication from Mr. John Desmond to me. It is, indeed, a pleasure to know that the one we hold dear is not lost to us, but only gone before to prepare a home in that beautiful summerland, where we shall find rest and purity forevermore.

FLORENCE CAVANAUGH.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of July 15 I recognize a message from my dear old friend, Dr. Alger, of Dayton, O., who recently passed to the sweet beyond. The message is peculiarly characteristic of "Doc." We often thought he was "cranky," as he states. This, he claims, was due to a cramped physical condition, which, no doubt, is correct. It behoves us all to throw the mantle of charity over the faults of others, for invariably these faults have their fountain source in the aches and pains, sorrows and woes, human flesh is heir to. May angels, good and true, guide the Free Circle.

W. H. MYERS.

Written for the LIGHT OF TRUTH.

Reflections.

Amid bright stars I love to wander,
Recalling memories of the past—
Recalling the now rest assunder,
"Mongst whom our lot, too, will be cast,
Resolving thoughts of youthful days
When gazing through the darksome night,
We try to find amid starry rays
A guidance to the higher light.

NEMO.

Written for the LIGHT OF TRUTH.

CHEERFULNESS.

ELLA LUCY MERRIAM.

There is scarcely a circumstance in life but that may be overcome, however grievesome, by the wholesome influence of good cheer. There is scarcely a cloud so dense or mental malaria so detrimental that may not be scattered to the four winds, if we can rise to the altitude of cheer.

In all cases of physical disease it is an unfailing source of profit, and I really believe, tracing maladies to their origin, the most of them might have been put to flight by this beacon of light and health.

And the best part of it is that we always carry this antidote—this alleviating property with us. We may be ignorant of it, but it is there just the same. Placed there by the Infinite for cultivation, that not only our ills, but the ills of the whole world may be cured.

My dear friends, I know this to be so. I have ample test-evidence. And when my strength seems inadequate to my surroundings, to my tasks (I refer mostly to the mental), if I can bring up to my emergency the assistance of cheer, if I can stir up and court pleasant thoughts and feelings, even though I force them—it is an immense help. And the more we try to do this, even though it seems unreasonable, and perhaps impossible, the more successful we will become—the happier the result. Try it! When dark clouds pass over your mind, your household look away into the sunlight, reach out with your God given powers and say, I will not let the little trial depress me. Though one avenue of happiness is apparently closed, others are about me. The mind is flexible, malleable, and indestructible. Mould it in bright channels, for that we need always here, and that alone we take with us in the beyond. Then our invisible loved ones can so much better enlighten and bless us when we are clear, bright, and calm.

Again, I repeat, there is scarce a circumstance that may not be mitigated by this beautiful, blessed boon to man—cheer!

(Written for the LIGHT OF TRUTH.)

A Spirit Girl Joins a Club.

H. E. MARTIN.

During the conference that was conducted by the Young Folks' Club at Haslett Park, and while we were discussing the good of the club, spirit Madge Markley, a young lady, controlled her mother, of Battle Creek, Mich., to rise and say that she wanted her name put on the secretary's book, and that she wished to join the Young Folks' Club.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

MY MEDIUMISTIC EXPERIENCES.

C. G. MCGOLLEY.

The scientists of Italy have a direct, plain and practical way of investigating Spiritualism in these days when it is the fad to cover up the subject under the name of "Psychics," and "Psychic Research," so to gather up the recollections of half forgotten dreams and old stories of haunted houses, and call them common "Investigating Spiritualism." Instead of calling a professional juggler before them as an American committee has set an example, they employed a medium, and went at the investigation along lines which Spiritualists have by experience found to be essential to success.

At the earnest invitation of Signor Chisja, a wealthy gentleman of Naples, standing high in the favor of King Humbert, a number of distinguished Italian, German, and French scientists consented to meet at Milan for the purpose of witnessing and testing the exhibition of strange phenomena produced by Eusapia Palladino, an illiterate Neapolitan woman of thirty-five years of age, the wife of a carpenter. It is said of her that from her early youth she seemed to possess some strange power, but owing to theodium cast upon her manifestations of it she had abandoned for the past ten years any exhibition of them. It was only through the insistence of Signor Chisja that she consented to go before the scientists, some seven in number, assembled at Milan for the express purpose of examining her alleged powers.

Previous to this her fame had spread throughout Europe. When a child she possessed this strange power by which she seemed to be bewildered, and when asked what it was, she replied: "How do I know what it is?" The fatigue following the execution of this force is great.

Those who consented to make the investigation were Giovanni Schiaparelli, director of the astronomical observatory at Milan, and famed as the discoverer of the lines in Mars; Carl du Prel, Doctor of Philosophy at Munich; Angelo Brofferio, Professor of Physics at the Royal School of Agriculture in Portici; G. B. Emanuelli, and G. Ferri, Doctor of Physics. They met at regular seances seventeen times. Professor Lombroso, of Turin, and Professor Chas. Richelet, Editor of the *Revue Scientifique*, were present at several sittings. The mayor of Milan at first attended, but was frightened away on seeing "a large, damp, hairy hand pass over his face, which was certainly not the medium's." Count Axakoff made an especial point to visit the medium, and the report of the marvellous things he saw are published in his *Psychische Studien*, the splendid magazine he has published for many years at his own expense.

The report drawn up by the investigators is remarkable for its fairness and impartiality. When they insisted that Eusapia should carry out the program they had agreed upon among themselves the tests failed. The sittings were held in the library of a private house with no one present but themselves, and they insist that the manifestations were absolutely free from any possible collusion. They say at the beginning of their report that the results of the experiments did not always correspond to their expectations, "although they had in great abundance facts which were apparently or really important and marvelous, although they could not apply to them those rules of experimental art which in other fields of research are considered necessary for arriving at incontestable certainty." As in the seances of American mediums, they sat a part of the time around an oblong table holding each other's hands, the two persons nearest the medium each holding one of her hands and pressing her feet with their feet. The manifestations sometimes occurred in darkness, sometimes in half light, and occasionally the full blaze of a magnesium light was thrown upon the scene for the purpose of photographing it. Many of the manifestations resembled those of certain American mediums which have always been ascribed to collusion. At the Milan seances there does not appear to be any evidence of collusion, and a confirmation of the things that were observed by the professors was made by one of the Milan editors, who, meeting Eusapia in the street, induced her to enter his house and produce some of the manifestations in the presence of members of his family. What those manifestations were are stated in the report as follows:

(1) Raps on the table much stronger than those which we heard beneath or inside the table when it was light. (2) Knocks and blows given to the chairs of those near the medium, so forcible at times as to turn the chair around, with the person seated in it. At times, the person rising, the chair was taken entirely away. (3) Flying through the air of different objects, such as instruments of music; percussion and sounding of the same. (4) Elevation upon the table of the body of the medium, together with the chair in which she was seated. (5) Apparition of phosphorescent torches of brief duration (a fraction of a second) and of sparks of luminous disks, some millimeters in diameter, which sometimes unfolded. (6) The sound of two hands clapping together in the air. (7) Gusts of air sensibly felt, like light wind localized in a small space. (8) Contact of a mysterious hand, either upon the portions of our body which were covered, or on the uncovered portions such as the hands and face, in which case one experiences precisely the sensation of touch and warmth which a human hand produces. (9) Appearance of one and even two hands projected against a phosphorescent background or upon a window slightly illuminated. (10) Diverse things done by such hands, such as the tying and untying of knots, pencil marks (apparently) left by the same on sheets of paper and in other places, and impressions of such hands on sheets of blackened paper. (11) Contact of our hands with a mysterious face, which certainly was not that of the medium.

Among the most important facts observed was the lifting of the table to a height of more than three feet, and its remaining in the air sufficiently long to be photographed. Another fact upon which the report lays stress was the lifting of Eusapia in her chair bodily, placing her on the table and lifting her down again to her former place at the table. This occurred on two separate occasions. A vacant chair weighing twenty-eight pounds, three feet distant from Professor Schiaparelli, was moved without hands directly up to where he was sitting. He rose and put it back, and he had scarcely resumed his seat when it glided back to him again. At the opening of a curtain drawn across the room at the back of the medium, hands appeared and a human face with bristly hair and a soft beard, and when several of the professors rose to look within they felt the touch of warm, damp fingers, while Signor Schiaparelli had his head drawn within the curtain and saw there the sparkle of phosphorescent lights. It is impossible within the space at our command to go over the numerous details given in the report. The conclusion is as follows: "We are convinced: (1) That in the circumstances given, none of the manifestations obtained in a more or less intense light could have been produced by any artifice whatever. (2) That the same conviction can be affirmed in regard to the greater number of the phenomena taking place in darkness." Professor Schiaparelli, being subsequently asked if he believed in the phenomena, said: "How can I believe in a thing which I can account for in no way? I consider them of great interest to science." Professor Brofferio, who took the ten-thousand-franc prize last year offered by the Italian Government for the best scientific article, said that the easiest and most probable way to account for the phenomena collectively was to call them the work of spirits."

thought takes shape. So with these elements, they are not actual spirit forms, but thoughts embodied.

I very often sense the presence of the departed, and often see them both by day and by night. I feel their touch, sometimes by gentle taps or raps upon my head or body. Very often they speak to me, seemingly by telephone, and I try to pen what they say. Never but once did I write automatically or under direct control, usually by impression or by inspiration. These sleep walking times come so often, and I appear to be both in the body and out, listening and talking, at the same time composing verses more rapidly than a stenographer could write them, and I dare not move to get pencil or paper to jot down a few thoughts, or the whole panoramas goes glimmering. Sometimes I seem to be someone else besides myself, and think their thoughts; and view, it seems for hours, but really only for minutes, the grand panorama of creation; battles and sieges in the long ago, huge warriors fighting with stones and clubs for weapons; strange naval battles; hear wonderful lectures, whether in the spirit world always, or somewhere else, I do not know. And finally, I see and feel and hear so many strange things that I have come to the conclusion that I shall never know very much about myself. The human soul is a strange affair, and I should like to propound a query or two: Do I sail out into space to learn these strange things, or do I sometimes roam around among the recesses of my own soul to learn them? Is the universe epitomized in man, or vice versa, or both?

Written for the LIGHT OF TRUTH.

SUBLIME PHENOMENA.

W. H. MYERS.

In behalf of the cause of truth we kindly ask space in the columns of your valuable paper to partially describe a wonderful seance given by Mrs. Maude L. Aber upon the camp grounds of beautiful Lily Dale. The circle was composed of twenty ladies and gentlemen, some of whom were old Spiritualists and some were searchers for truth, as well as the sublime in nature's nursery. After a critical and careful examination of all the apartments of the room, the windows and doors being securely sealed, the medium made some very appropriate remarks in a few well-chosen words, relative to the grand truths of Spiritualism, in which she impressed all as being a gentle, amiable, and honest medium. There are many things in the labyrinths above that puzzle the most profound thinkers, but without inquiring into the "how" we were all soon convinced that our loved ones can and do assume artificial forms, and are capable of presenting an exact counterpart of the mortal. Among the many full form materializations we note especially that of an ancient Hindoo and his wife, Olessa. These people belonged to the sun-worshippers while on the earth plane. They appeared in robes of dazzling brilliancy, illuminating the room completely, and causing us all to feel that we were really in the presence of the wonderful of "the land of the leal."

The next noted personage that appeared in this illuminated form was that of Hypatia, tall and stately, and of very dark complexion. She lived in Alexandria, Egypt, in the fifteenth century. She was a daughter of Theon, the teacher. She was the forerunner of modern thought, and sought a solution of the perplexing problem of "if a man dies shall he live again?" She died a martyr to truth, murdered by the Church of Jesus Christ, her body being horribly mutilated. Put this down in your catechism, Catholic friend, and as you behold the gaping wounds of a dying woman, thank Mary and kiss the little crucifix and acknowledge again that the cause of Jehovah has been triumphant.

In this grand "seance hour" there must have been no less than seventy-five materializations, most of which were recognized instantly. They came in all sizes, representatives of all ages, from the child to the ancient spirit of no less than six feet in height.

Dr. Nichols, a guide of W. E. Cole, materialized, and to the writer said: "I am glad to see you working so earnestly in behalf of the grandest of all papers, the LIGHT OF TRUTH. Never fear for its safety. That senseless attack emanating from Chicago will do no harm. There are no powers on either side the ocean that can extinguish that light that was lighted by the touch of angel hands. Go on! Let the LIGHT OF TRUTH unfold, and at no distant day its rays will light the world." This was followed by our dear angel guide, Jennie W. She appeared in robes of snowy white, took us by the arm, and walked about the room with us, giving to each one a beautiful word of counsel, and as the form slowly dissolved from mortal vision there came the still, small voice: "There is no death. The stars go down to rise upon some fairer shore." And as the angel form comes to us at the call of nature's laws; as the stars that light the canopy of heaven; as the moon smiles upon the silvery hosts of night; and the great throbs of nature in all her majestic beauty beat in harmony with the boundless pulse of human existence we can see written in golden characters above the arch that spans the universe: "There is no death," and in that unpretentious room, with no gorgeous decorations, we see the veil rent, and we stand upon the borders of the two worlds, we truthfully realize that to crushed and broken hearts this is the soul's Eden, the very portal of heaven, and the visiting place of angels.

A Spirit Test.

(To the Editor of the LIGHT OF TRUTH.)

Hoping to add a brick to the grand structure of Spiritualism, I submit the following facts.

On July 25th, my father, T. C. Macy, was taken very ill, with strong symptoms of paralysis. About 8 o'clock last evening, my sister Mrs. W. R. Teeguarden, of 371 E. McCarty Street, Indianapolis, received through Mrs. Dyer, also of 371 E. McCarty Street, Indianapolis, from Mrs. D. L. Little Indian control "Notay," a message to the effect that Dr. Maxwell was present; that he had a bad case to treat and had come for "Tall Oak" to go and help him, and that the patient was one of his (Dr. M's) old Union County, Ind., friends. Also that she would get a "scratchen" soon that would tell her who it was.

Not regarding the matter as serious, Mrs. T. went out, and upon returning about two hours later found a telegram announcing her father's condition. When she had heard from him a few days previous to this he was in usual health. Dr. Maxwell was, while in the earth life, a friend of my father (who then lived in Union County, Ind.), and his family, and did not lay aside his friendship with the earthly garment. "Tall Oak" is a spirit devoted to healing the afflicted.

CLARA M. EGAN.

Several passages of the latest speech of M. Clemenceau in the Paris election have become famous. Among them is one where, after referring to the monarchist party as nearly dead, he says: "What is living, though, and very powerful, is the Catholic Church, the greatest organized political force in existence. The Pope sees from afar. The Pope is in no hurry. Serving only one interest—that of the Church, disposing of a conservative force without limit, he knows well how to bend to his yoke Conservatives of every hue. How far will he go? It would be rash to say. Perhaps far, always asking for toleration, always working for domination."

AUTOMATIC MESSAGES.

(To the Editor of the LIGHT OF TRUTH.)

The following messages were written through my hand, the large one first. Why the smaller should come is something of a query, so wide are they in thought and character but still it too says something and points a moral. I would like to know if any one knew this fellow, and how it compares with his general make up. I don't suppose he ever felt or knew of the presence of the spirit that preceded him, so widely different are their spiritual conditions. All I remember was that he assumed an air of importance, while "Paine's" manner was more even and gentle.

FLORENCE E. ALCOTT.

Philadelphia, Pa.

I lived upon the earth many years ago, and while my memory is revered by some, others view me in the light of a man without a religion, and therefore lost. It is true I renounced all theology, for with my knowledge of the Bible I found it a book of lusts and pretensions, and the careful study I gave it convinced me of one thing: that as a history it was a most lamentable failure, both in regard to time, place, and morals. Most of the leading characters are too well known to need much comment, at any rate they were but men, and some of them much below the present race in character and intelligence. I stood pretty much alone in my day in fighting this great incubus of superstition, and though I lost many friends I gained the applause of my conscience, for I knew I was destined to do the work I did. I have found as yet no angry God or great Jehovah to remonstrate with since I reached the shores of eternal life. There is found the book a still greater injustice to the human race than I thought it was while I still held the natural body. There is not a character mentioned within the lids of the book that has a real existence in spirit, save, perhaps, Jesus, who was a plain man of much practical goodness. As for his divinity he had as much as fails to the lot of every mortal. I have not met him. Oh! how I rejoice that my spirit was not held in bondage by the vast tissues of lies within the lids of what is known as God's holy work. I have met plenty of his disciples (so-called), and many are disappointed and unhappy because they have not found the Master; they want the crown that awaits them. A crown of common sense is the only one that lies in store for them when they wake up and look facts straight in the face. Poor creatures, they have my sympathy for their zeal, for with my love of humanity I could not offer them less. Oh! what misery they entailed upon themselves by falling into the old theological rut of centuries instead of listening to the voice of reason, a sure and safe monitor to follow in all that pertains to the welfare of man and the race. I will not extend these thoughts further at present, but will bid you farewell, hoping in the near future our flag may wave over a nation that is free in the absolute, with no Church taint to beset it, no Romish interference to point the way it should wave.

THOMAS PAINE.

I wonder what my destiny is; I never took any particular pains to find out. I was a soldier on board a man-of-war, and taught the Zouave drill. No matter, now, I am a free man now, and Uncle Sam can not claim me. I did my duty and was mustered out when hostilities ceased. Am now a kind of roving commodore, and feed the minds of my hearers with marvelous exploits I never witnessed, but I paid dear for the whistle, for I was afterward called the town lisp that held a medal for loose tongue. But that is gone now, and I wish to stand up for the truth.

DANIEL E. KELLY.

SEEN AT HIS FUNERAL.

Dr. John E. Purdon (whose recent article on "The Higher Spiritualism" in *Open Court* of Chicago, created such interest) is authority for the following narrative, which records the appearance of a soldier soon after his death, and may be taken as evidence of the sensitiveness on one side, and of the reality of the existence of the appearance on the other:

"In the year 1872, while in charge of the convalescent hospital, Sandown, Isle of Wight, I returned from a short visit to London, bringing with me for change and rest Miss Florence Cook, who later became so celebrated a medium. On the evening of my return home, I took a walk with Miss Cook along the cliffs towards Shanklin. During the walk drew my attention to a soldier who seemed to her to be behaving in a curious way, turning round and staring at me, and omitting the usual military salute which she had noticed at the time my curiosity was excited, and when she said the man had passed a stile just in front of us, I crossed over and looked carefully about. No soldier was in sight; on one side was an open field; on the other perpendicular cliffs. I asked countrymen at work in the field if he had seen a soldier pass just before I appeared; but he had not.

"On my return from town I found that a certain chronic patient, who had been a long time in the hospital, and on whom I had performed a minor surgical operation some time before, had died of pulmonary consumption.

"Miss Cook and another young lady on a visit to my wife, never having seen a military funeral, persuaded her to take them to a cross road, where they would see the troops pass without being seen themselves. As we marched past, the coffin being conveyed on a gun carriage, Miss Cook said to my wife: 'Why is the little man in front dressed differently from the other soldiers?'

"My wife answered that she could not see any one in front, nor could the other girl either. Miss Cook then said: 'Why does he not wear a big hat like the others? He has on a small cap and is holding his head down.'

"They then returned home, and the funeral party passed on to the grave yard, which was two miles from the hospital. Just after the firing party had fallen in to march home, Hospital-Sergeant Maladaine came up to me in the grave yard and said: 'Private Edwards reports sick, sir, and asks permission to return by train.'

"I asked what was the matter, and the sergeant answered that Edwards had had a great fright from seeing the man we were burying looking down into his own grave at the coffin before it was covered by the clay."

Such and other similar occurrences of clairvoyancy are reported from authentic sources in Hudson Tuttle's "Psychic Science," which is advertised in our book list, seventh page of this paper.

Never Give Up.

(To the Editor of the LIGHT OF TRUTH.)

I have been an earnest investigator for the past three years, have carefully read most all the spiritual papers and books, and have had 157 sittings with various mediums throughout this country which were highly recommended, but I could get nothing from them to thoroughly convince me that the so-called dead can return and communicate; many told me that no medium could give me satisfaction, that I was too positive, and therefore I made up my mind after three years, trial with so many prominent mediums, that I would never try again. While in Cleveland, Ohio, a few weeks ago, I was giving my experience to a friend, and I told him I had given up my investigation. He said never give up, try again. He advised me to go to Milwaukee and try Mrs. Carrie A. Nick. He said she had convinced him two years ago, and that he was sure she could convince me. He said if she does not thoroughly convince me he would pay all my expenses there and return. I left the next day for Milwaukee and have had three sittings, and am now thoroughly convinced that the so-called dead can and do return and communicate. Mrs. Nick is one of the best trance mediums for individual sittings to be found anywhere, she is certainly the best I found from Boston to Pacific Coast, and I shall ever be thankful to my Cleveland friend for sending me to her, and I earnestly advise all investigators to see Mrs. Nick before giving up.

D. L. OLIN.

Milwaukee, Wis.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 12 m. Seance begins at 1 p.m. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. Mrs. A. E. Kinnar, Medium.

At justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. G. Hall, Room 7, 211 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[J. L. P., Pelham, Ala.] Will the Free Circle control and the spirit accompanying this to give the writer a message for various purposes, and may it clear a mystery haunting this vicinity?

ANS.—There is no spirit accompanying this question so far as we can cognize. There is an influence, but to analyze this we would have to resort to a regular diagnosis or psychometrization, and this is a difficult task under present circumstances. We are here to answer questions for information on science and philosophy of Spiritualism, and the band around the medium is formed for that purpose alone. Messages are given through the aid of another band, who is specially organized for that purpose and adapted to that kind of work; and they look after the spirits who come to communicate. But all can not meet with the conditions sufficiently to do so, and must learn, which sometimes takes months. Others are more fortunate, and walk right into the medium. But in this we do not even see a spirit making the effort. Probably he could not reach his destination, or lost track of the letter in the mixed magnetism of the mists. Even this requires practice. Spirits who are not given to leaving home are easily confused in their first efforts of this nature. But we see a dark cloud arising in the mist far away, apparently trying to cover up an act, or a series of acts, that would be better left untouched until a more propitious time, for reasons best known to witnesses on this side. It appears evidences are lacking that would be necessary to establish a perfect case, and without these the mystery would only be made deeper, and probably beyond solution after that. This is all we can read out of it. Now, the cloud clears away, and we see a woman, kneeling as if in prayer or pleading. She has dark hair hanging loosely down her back. She buries her face in her hands and sinks out of sight. That is all.

QUES.—[W. C. B.] Are our spirit controls or guides allowed to tell if they have any wealth hidden, and where it is to be found?

ANS.—Certainly. They are allowed to say anything they please, if in their wisdom it is good for you to know. But often when spirits say they can not tell a thing, it is because they can not make it understood to you. Spirits may find it easy enough to commune with one another, but when information is to be conveyed to mortals, it becomes a difficult matter; for it is neither direct spirit communion nor mortal confab, but a sort of mongrel telegraph system that needs special study, as you do to learn stenography. Of course, highly sensitive mediums are better agents for the spirits than other mortals or mediums not so highly strung. But undeveloped mediums are as difficult for spirits to utilize as an untuned piano is for a musician, and much truth will be perverted. If controls have any hidden wealth they would like to see their loved ones get hold of, there can be no objection telling where it is to be found. But too often mediums and others take it into their heads to ask about hidden wealth, and expect favorable answers. Either the truth is perverted in this state of mind, or sun-loving spirits see a chance for frolic, and harass the questioners accordingly. Guides often permit these spirits to have sway for a season to teach their mortal friends a lesson, which, when digested, will create a holy horror from repeating such material questions. Spirits who had wealth hidden often imagine it to be there long after it has been found by some one else. They see the spiritual of it, but lose sight of the material, as mortals fail to see the spiritual of things. Sometimes a revelation of this sort proves successful, but then there is generally some spiritual purpose behind it. Spirits never do anything for a mortal's gratification, simply. They will assist them in earning a livelihood, and direct them to find employment, but there is a limit set down by spirit-made law, just as you have State laws that hold you in check. Spirits feel this law when encroaching upon it as you feel conscience pangs when doing anything that is selfish, but to a stronger degree, and so much so that a weakness overcomes them which prevents them from being able to proceed further. Until they sense that they can say or do what they please with mediums; and the law is not sensed as long as a moral intent accompanies their thoughts or actions.

QUES.—[C. H. P., California.] How can a person best develop for the inspiration of higher spirits?

ANS.—Aspiration leads to inspiration. The higher or purer the thoughts the farther into spirit they penetrate, and meet with spirits accordingly. But the more selfish or malicious the thoughts the farther they reach out among earth bound and selfish spirits—both returning laden with influences, suggestions, and plots or plans according to the minds touched upon. But inspiration does not always mean control. Nay, not one out of ten. Controls are the counterparts of yourself, and act as intermediaries for higher spirits in guidance or special messages. Inspiration, however, may be an effect of mortal mind acting in concert with some spirit mind far beyond the controlling spirit or bodyguard, though the control obtains the benefit of it later, or as the mortal reflects upon it, or gives out his thoughts again to others. Spirits may commune in the same way when their aspirations are high. But spirits controlling mortals generally have other work to do than speculating on things that do not concern them directly or the present. Spirits do not court the past or future. To them there is but one period of time—the eternal present—this coming more and more apparent as they advance in wisdom and love. Time implies limit. It belongs to matter. As material influences and limitations are overcome, one period of time makes itself manifest. This is eternity. Without this there could be no true immortality, and aspiration would be a hastening to the end. But as it is, it is a hastening to the true life, and inspiration from higher spirits is one of the aids given man to attain it.

QUES.—[Mrs. C. F. G., city.] If one developing realizes etherealization, will it soon develop into materialization?

ANS.—That depends. Some mediums develop one phase, some the other, and some both. The majority, so far, have developed materialization as a result of etherealization; but perfect etherealization has not yet been attained that would satisfy a critical thinker, or a public circle. It is a phase of mediumship that requires highly spiritualized conditions (both mentally and morally) in connection with the gift. While it may not gratify one inclined to the more material in the phenomena, it would prove more acceptable to the sentimental or the philosophical investigator. Both are necessary, as tastes differ, and the gift of understanding the spiritual is not alike active in all persons. The materialistic mind is slow and needs matter to aid his understanding. The spir-

itual minded can grasp the intangible, according to spiritual unfoldment and intuitive perception. Some people are capable of seeing great truths where others fail to see anything, or only theory. As some people see more in matter than others, the mentally illuminated see more in spirit than the superficial thinker.

QUES.—[W. S. Sutton, Upland, Ind.] In order to obtain a speedy development, will it assist spirits with a sensitive to be mesmerized?

ANS.—To begin, a "speedy development" is not at all desirable. Mediumship is good for nothing, and baseless to the one developing it. It only leads to obsession, and often insanity. It is certainly not beneficial nor of benefit to the cause. Mesmerism helps mediumship when it comes from a spirit messenger, but in rare instances from a mortal operator. In nine cases out of ten it is more injurious than helpful or beneficial, because it is difficult to find a sensitive's counterpart in the flesh. In spirit the difficulty is overcome by the law of like attracting like. Thus if a sensitive desires to be speedily developed, let him or her call on spiritual aid only; then the dangers spoken of may be averted, and can be if the medium sits only with persons with whom he or she is in full sympathy. Antipathy of any sort disturbs the development in process, just as a stirring of the earth around the roots disturbs the growth of a tender plant. If you feel that you are a medium, let it grow calmly, slowly, deliberately, if you have the patience to wait. If not, lift your heart to a higher power for aid, whatever your ideal of power may be. Only let love be in your heart at the time. When responded to, a higher love will be felt, which some regard as faith. When you sense that you are safe and in good hands. May all who try attain it.

QUES.—[T. P. L., Lakeport, Cal.] Do the spirits of animals progress as human spirits do?

ANS.—Yes; they grow in instinct and beauty, and fill a niche in nature's order of things. The real motive of their being here is yet far beyond mortal comprehension, or even acceptance if understood. It was once thought strange that angels should work. You now know that it is very unangelic not to work. The utility of animals in the spirit world would sound far more unseemly if it could be brought to your realization. But nature is so arranged that no revelation can be made that would be universally rejected. In other words, the mortal mind does not solicit truths that it is not yet prepared to accept—there being no natural affinity in the brain for them. Perhaps individual desire might create an opening for a glimmer of light from that direction.

QUES.—[Mrs. A. B. F.] Is it natural for every person to have a spiritual control, though not mediumistic nor a beiever in immortality?

ANS.—It would not be unnatural if they had, for everybody has some loved one who cares for him, and who would take pleasure in being in the mortal's company, both for the latter's protection and the former's desire to kill time. Controlling a mortal is to some spirits like visiting a panorama. All that the mortal experiences passes before the spirit's vision like a picture, ever varied and full of interest, just as you would experience were you clairvoyant enough to see into the spirit world. Spirits, however, have the advantage over mortals, especially when fully ripened by having been in the body till it withered like a corn-ear in Fall. Such spirits are in the light, and often constitute your controls. But they do not look as old as they did, and if you could see them you might envy their youth and beauty in spirit, though twice your age, physically speaking. Mediumship or belief has nothing to do with the spirit's love for you. Do you suppose your mother would love you less because of your ignorance of the spirit world. Disbelief—honest skepticism—is based upon ignorance. Pretended disbelief—thinking it is weak to believe in spirits—is cowardice or conceit. You need not call out your belief from the house-tops, but when in a circle, have faith out of respect to the spirits present. It not only makes conditions better for the medium, but for your own satisfaction in the end. Whether controlled or not, all will find some one gone before whose love is unfading, and whose attentions could make you happy if you but controlled your own skepticism for time at least. After the seance you can indulge your disbelief to its fullest extent.

QUES.—[Inquirer.] What is Disease?

ANS.—Disease is decay, either brought on by hereditary dis cords, contagion or intemperance—unnatural indulgences of the appetites or passions, including the acquired or invented pleasures of earth life. Age is disease or decay, but in slow or natural process. The decay that attacks men in health and strength is unnatural, and would not be if not generated by man himself, and transplanted in his progeny to break forth in individuals, and then into epidemics, generations after. All diseases cause loss of vitality, and the latter is the direct cause of death. When this can be supplied in the same ratio that the disease robs the patient, life can be saved. But in epidemics this is impossible, as there would not be mediums enough to go round. Mediums themselves are supplied by spirit power, for they can be directly acted upon by spirits. To prevent disease, therefore, live natural, and your progeny will be born healthy. If continued for a few generations throughout the world, all disease will become a thing of the past.

SPIRIT MESSAGES.

W. Cudwith.

Warren Cudwith says you may be surprised, as I was a Unitarian minister, but I want to say to my old friends and loved ones: I was always a Spiritualist, and want my sister Angie to know that I am ever with her. I have held mother in my arms to-day. We have met in this beautiful home, where there is no death but life, life immortal and progression. From Warren Cudwith, E. Boston, Mass.

Fannie Spencer.

To my mother, sister, and two brothers: I am so glad that you went to that seance on the 16th of this month, for I knew that you will be better satisfied. Hiram is with me, do not worry any more about that little piece of property for we will see that Uncle Samuel attends to it all right. Sallie's eyes will be better soon, and you will find that the love that bound us together here still holds us on the spirit side. Robbie will be a bright boy and help you, he is too young now, but the years roll fast and he will be a staff by and bye, your loving daughter Fannie Spencer, of Galesville, Ill.

Frank Harvey.

How do you do. I would like to have Sarah know that I live, and to reach my daughter Addie Corey. She will understand, for she is a medium. Tell her I am with her mother, and at last I understand the wrong I did her when in the body. But we are united now. Addie, be truthful to the cause that you have enlisted in, and the angels will bless you, for I know all the trials and troubles you have passed through. I have met Al Seymour, he says you were good to him to the last. Now learn to be good to yourself. From your father, Frank Harvey, of Boston Mass., passed away in Chelsea, Mass.

Hershey E. Carson.

To my dear wife and child I send spirit greetings. Do not be discouraged; all will be well soon. Love to all. Remember me as your loving husband. My wife is away, but will see and read this. I resided in Cincinnati, O.

Victor Hugo.

I, too, would add my testimony to the list of immortals who return to earth to tell of their higher experiences and the conditions that await the human soul in the land where the sun never sets. Light, more light, has been the cry of ages, yea, long before the illustrious Goethe spoke these words under conditions that made them resound with meaning never before attained. "Light" is the intuitive refrain that wells up from every heart, touched by that divine impulse, inspiration. Inspiration is the opening of the soul to a better understanding of causes—the abolute of knowledge. Few begin to reason rightly until they sense this influx from above, though unconscious of the fact per se. In this state they also form their ideal method of salvation. It is a reflection of the good in nature as it fits the individual reasoner. By following this out he will find his ideal heaven—his home of the soul. The soul, like matter, is governed by an unchangeable law, and must go whence the law dictates. Thus the many code of morals or religions. The law takes many an maze, because they can not be controlled as individuals. Faith is better for some than facts. Imagine the Jews of Moses' time having the same promiscuous spirit intercourse that you have to-day—what a chaos of ideas, what field for obsession, what chances for doing wrong would be thrown open! Wise spirits, however, interposed, and forbade it under the dictum of, "Thus saith the Lord." To-day the situation is reversed. The individual is being taught by the law direct, aided, however, by your mediums, who give the cue for self culture by intuitively speaking the wants of the audience present. Such is the new order of things, though comparatively little understood by even the most advanced among you. There is not enough of the practical in the preceptor. Example is better than precept. Love is above sefishness or malice, as charity is above fault-finding and vindictiveness. Leave the latter out of view, and all will be well. As you attract from this side according to the state of your mind, you attract from the mortal side trials according to the state of your heart. All operates by law. The soul being a product or part of the universal law it must act in harmony with it or suffer. Universal law is love—harmony—and individualized law—the human soul—must abide by the parent or governing life principle of all. Such is the key to happiness.

Allen Percy.

Allen Percy, of Logansport, Ill., desires to say to the loved ones at home: "How grand and beautiful it is that we, from the spirit side of life, can communicate with our loved ones on the earth plane, I am ever near you in spirit, but can not make my presence known to you. Yet I endeavor to impress you each day to do that which is for your own good. Mother is with me and sends her spirit love to all. Tell Allie to be firm and all will be well. She will understand. From your loving father."

Millie Brooks Rider.

Good afternoon, Mrs. Chairman: I feel that the way has been opened and I can reach my dear father and mother, brother and sister. I was a young man grown, and my mother supported all, though I had a father. I want my mother to know that I am ever with her, and to thank her for teaching me the truth of spirit-return. I am happy. My father's name is Andrew J. Rider; and mother's name is Florence Rider. I have a Sister Florence and a Brother Fred. You can give my name as Millie Brooks Rider, of Hyde Park, Mass.

Hattie Richards Farnom.

From Boston, Mass., says: "I wish to send love greetings to all and say I am still at work and doing all I can to bring light and truth to the surface. Good by."

Archie C. Brown.

To my brother, Henry T. Brown: I send you my greetings to day from the spirit side of life. I am happy in my new estate. Tell Sadie that she has much to learn yet, but not to grieve. She will understand this. Robert Gurnison is with me, and how surprised I was to meet him. How little we know of the to-morrow while we journey upon the earth plain. We can not understand ourselves or others; judging each other from outward appearances. Sometimes the roughest coat hides the purest gems, but from the spirit side of life, we see this pure gem within you; your thoughts are known to us and we understand you. I am from St. Louis, Mo.

Samuel Whipple.

Good afternoon. How thankful I am that I have the privilege to come. I find that every one is made welcome, both great and small, rich and poor, and that is just as it should be; for there is no distinction in spirit life. All those who try to do right have a hand reached out to them, and they are helped up out of the darkness into the light. I hope this will reach some of my old comrades of the Seventh Maine Regiment, and if it does they will know my pension did my poor mother a great deal of good. She was known as Nellie Studley, of Windsor County, Maine. My name is Samuel Whipple, of Abbot County, formerly of Sydney, Maine.

Isaac Paul.

Good afternoon. I find this a very pleasant place to come to, and I am glad to have the opportunity to reach those I knew in earth life, for I had a large circle of friends, both in South Brunswick and Salmon Falls. I was widely known as a hotel-keeper, but I feel thankful this afternoon that there are no hotels in spirit life. We have a chance to meet our friends that have passed on before us and hold sweet communion with them. I am happy to know that there is no death but life immortal unto one and unto all, thanking you for this opportunity to speak through your paper I will give my name as Isaac Paul, South Brunswick, Maine.

Truth.

Now a spirit with love, asking of the higher and holier intelligence of father and mother of nature to guide and direct us each day and lead us out of the darkness where we can obtain the highest standpoint, where we can look out on the mountains and skies of a grand and glorious place. Give my name as Truth. God bless you, my brother and friend. Good afternoon.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In looking over your paper of the 12th ult. I found a communication from Mr. John Desmond to me. It is, indeed, a pleasure to know that the one we hold dear is not lost to us, but only gone before to prepare a home in that beautiful summerland, where we shall find rest and purity forevermore.

FLORENCE CAVANAUGH.

Cincinnati, O., Aug. 22, 1893.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of July 15 I recognize a message from my dear old friend, Dr. Alger, of Dayton, O., who recently passed to the sweet beyond. The message is peculiarly characteristic of "Doc." We often thought he was "cranky," as he states. This, he claims, was due to a cramped physical condition, which, no doubt, is correct. It behoves us all to throw the mantle of charity over the faults of others, for invariably these faults have their fountain source in the aches and pains, sorrows and woes, human flesh is heir to. May angels, good and true, guide the Free Circle.

W. H. MYERS.

Allen for the LIGHT OF TRUTH.

Reflections.

Amid bright stars I love to wander,
Reviewing memories of the past—
Recalling ties now rent asunder,
"Mongst whom our lot, too, will be cast."
Reviewing thoughts of youthful days
When gazing through the darksome night,
We try to find mid starry rays
A guidance to the higher light.

NEMO.

Written for the LIGHT OF TRUTH.

CHEERFULNESS.

ELLA LUCY MERRIAM.

There is scarcely a circumstance in life but that may be overcome, however grievious, by the wholesome influence of good cheer. There is scarcely a cloud so dense or mental malady so detrimental that may not be scattered to the four winds, if we can rise to the altitude of cheer.

In all cases of physical disease it is an unfailing source of profit, and I really believe, tracing maladies to their origin, the most of them might have been put to flight by this beacon of light and health.

And the best part of it is that we always carry this antidote—this alleviating property with us. We may be ignorant of it, but it is there just the same. Placed there by the Infinite for cultivation, that not only our ills, but the ills of the whole world may be cured.

My dear friends, I know this to be so. I have ample test-
elit. And when my strength seems inadequate to my sur-
roundings, to my tasks (I refer mostly to the mental), if I
can bring up to my emergency the assistance of cheer; if I
can smile and court pleasant thoughts and feelings, even
though I force them—it is an immense help. And the more
we try to do this, even though it seems unreasonable, and
perhaps impossible, the more successful we will become—the
happier the result. Try it! When dark clouds pass over
your mind, your household look away into the sunlight,
reach out with your God given powers and say, I will not let
the little trial depress me. Though one avenue of happiness
is apparently closed, others are about me. The mind is flex-
ible, malleable, and indestructible. Mould it in bright chan-
nels, for that we need always here, and that alone we take
with us in the beyond. Then our invisible loved ones can so
much better enlighten and bless us when we are clear, bright,
and calm.

Again, I repeat, there is scarce a circumstance that may
not be mitigated by this beautiful, blessed boon to man—
cheer!

(Written for the LIGHT OF TRUTH.)

A Spirit Girl Joins a Club.

Entered the Post Office at Cincinnati, O., as Second-Class Matter.

THE LIGHT OF TRUTH,

Published every Saturday by

C. C. STOWELL,

Cincinnati, Ohio.

Room 7, 206 Race St.

Terms of Subscription.

This Light of Truth will be furnished until further notice at the following terms, invariably in advance:

One year	\$1.00
Chase of ten to the one getting up the Club	50
Single monthly or trial	50
Single copies	50
REMITTANCES.	50

Remit by Postoffice Money Order, Registered Letter or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI. SATURDAY, SEPTEMBER 9, 1893

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We request you to notify us promptly in case they discover in our columns any advertisements of parties whom they have proved to be dishonest or in any way of action.

When the post office address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Please send this issue to our address in order to assure prompt insertion.

We send this issue on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mail will not be returned without postage accompanying the same—nor preserved. And thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-bulldozing sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

PROTESTANTS VS. ROMANISTS.

The American journals printed in the interest of the Protestant Church are full of editorials on the inevitable conflict. The following from the *Christian Enquirer* (Baptist) of New York

The Romish Church itself can see, if not stone blind, that it can not go much further in the grasp for office and power, and in its demands on the public treasury for money for its schools and charities, without creating a public opinion which will end in revolution and the withdrawal of the assistance now given by municipal, State, and Federal governments so lavishly. When the people do awake from the long and guilty sleep the public indignation will be so great that the whole relations of the State to this foreign Church will change. The time is not far away when 40,000,000 Protestants will no longer allow 8,000,000 Romanists, led largely by foreign priests, taking their politics from Rome, to hold so much power and draw so largely on the public treasury as at present. The Church of Rome in America is over-doing the thing altogether, and the reaction is as certain as the revolution of the seasons. When the inevitable conflict comes, it will be short, sharp, and decisive. Whether it be at the ballot-box or in the streets it will soon end. It will be 40,000,000 against 8,000,000. It is a shame that the city of New York should be wholly in the hands of Romanists from the Mayor down."

The *Christian Enquirer* thinks when they are duly indited and the Protestants of the country are aroused to the gravity of the situation there will be a battle royal, with forty million Protestants against eight million Catholics. "Whether it be at the ballot-box or in the streets the conflict is inevitable, and it will be short, sharp, and decisive."

When this great battle is fought and won by the *Christian Enquirer*'s army of forty million, will this victorious host beat their spears into pruning hooks, or, like John Brown's body, go marching on? We fear the *Enquirer* and the other generals in command flushed with victory will seek to occupy the land and bless us with Bible lessons in the schools, with God in the Constitution, and their colonels in the legislatures.

Spiritualists prefer to trust the American spirit as the master force. Insidiously it is spreading within the ranks of the Holy See. Satolli, his legate, may blow hot with Bishop Ireland and cold with Corrigan, but this same "American spirit" will continue to weaken the Pope's authority, and that authority we regard as the very foundation of Catholicism. Instead of viewing this psalm-singing army of forty millions we prefer to feast our eyes on a schism that is wide-spread and deep seated, reaching from center to circumference. On the relation of the Vatican to the schools in America the initiated claim to be puzzled.

Rev. Father Brandi, a famous Jesuit, recognized as the highest authority on controverted subjects, has recently said over his own signature in the *Civita Catholica* of Rome that "there is a bitter struggle for the existence of the Catholic schools in the United States. This contest is not only sustained by secret societies animated by a satanic fury, but also by certain laicizing Catholics, who, under pretense of patriotism, desire to subordinate religious good to the civil good, and work against the decrees of the Pope and seek to establish such method of educating the youth that will result in dividing them from the Catholic faith and from the authority of the Church." The Catholic organs known as the *Western Watchman*, the *Colorado Catholic* of Denver, the *Catholic Union and Times* of Buffalo, the *Northwestern Chronicle* of St. Paul, the *Freeman's Journal* of New York, and the *Catholic Times* of Philadelphia, the Rev. Father stigmatizes as "sacred religious assailants of the true doctrines of the Church." Some of the highest prelates in this country say that what Father Brandi says is what the Vatican means, and what must be accepted by all who desire to remain in the grace of the Church. If we look through Dr. McGlynn's eyes the schism is growing. McGlynn's article in the last Forum has for its peroration: "Could those in America have seen the Pope's eyes flash when I spoke of the indifference manifested by Catholics toward his legate in the United States, they would be very guarded in their future conduct toward his representative, Satolli."

If we view the schism from the high buildings of New York we can discover Archbishop Corrigan, with his grip packed, retiring to a quiet retreat at Troy, N. Y., upon the departure of Satolli from that city. It was admitted by Satolli's private secretary, who soon afterward was severely reprimanded, that there had been talk of dividing Corrigan's diocese. When this found its way into the public print, straightway we were told that Satolli had got new light on the schools of New York, and discovered quite a difference between Archbishop Corrigan's diocese and that presided over by Archbishop Ireland; that in New York the Catholics were strong in numbers, and able to support parochial schools, while in the Northwest the Catholics were poor, and recourse must be had to public schools. That Archbishop Ireland would, if he could, have his whole diocese dotted with parochial schools. Satolli regretted that many Catholics did not appreciate the difficulties under which Archbishop Ireland was situated.

Again we are examining the heavens through Satolli's

eyes we see signs of the coming schismatic storm. The headlines of a leading daily journal under date of August 10th runs as follows:

"A crusade against Satolli, well authenticated rumors of European journalistic pressure to be used against the American Apostolic Delegate, with a view to his recall."

In giving proofs of such a movement against Satolli the paper contained an interview with Father Ducey, of New York, as follows:

A reporter met Father Ducey just as he was entering his residence, on Twenty ninth Street.

"Do you think there is anything in the rumor of a news-paper crusade against Mgr. Satolli?" was asked him.

"I think the story is quite true," was his reply. Then he showed a letter, written from Rome, received during the present month. The first letter read as follows:

"I write to give you a little news, and at the same time to ask for some information. While in Rome I had many opportunities, as you well know, to get much accurate information of the state of the religious question in America. When I returned to England at the end of June, the mystery of my German and Roman experience vanished. I have had placed in my hands what seems to me a campaign document against the Holy Father's act in establishing the American Delegation. I send you a sample. A series of these articles, I am informed, are to seek publication in European papers, and then be sent in exchange to America. The articles are to be prepared and planned in the United States. The attacks are made apparently from the outside, while really coming from the home office in America. It is hoped that the secular papers will in this way take notice and help to strengthen the opposition against the present Apostolic Delegate."

"Do you think the plan will be a success?" was asked.

Father Ducey answered: "During my stay in Rome I found that some of the English-speaking Churchmen living there are fully convinced that war is being made with determination against Mgr. Satolli, in order that he may be recalled and somebody more easy of service sent to replace him."

If we call Archbishop Ireland as a witness, on interrogating the reverend gentleman as to any personal knowledge of a schism, he would be forced to reply: "I recently wrote an open letter to the University of France, which letter was republished in all the papers of America August 1st. The purpose of the letter was to present my defense against trying to revolutionize the Catholic schools in this country, also to deny that I had lost the respect and regard of the Pope, and give the lie to the mischief-makers found in the foreign Catholic press."

Should you listen to the cloud of witnesses, who on September 1st, "Catholic Educational Day" at the World's Fair, talked excitedly, your ears would be greeted with one conversation after another on the great schism now on foot in America.

The *Christian Enquirer*'s army of forty millions is not likely to fight the Catholic forces of eight millions, because our "American spirit" is spreading in Catholic ranks, and very soon this American David, alone with his sling, will smash them to pieces.

THE POST TEST SEANCE.

Medium A. Willis, of this city, attempted to hold a seance for full-form materialization at the parlors of the Grand Hotel on Thursday evening, the 31st ult. The result can be imagined. Only three spirit forms made their appearance, and hardly discernible on account of the scarce light they were enabled to throw upon themselves. The trumpet did remarkably well considering the conditions under which the affair was brought about. But all honor to the medium nevertheless, for attempting to brave a challenge few of stouter heart than he would dare accept. The seance was one given by request of the *Cincinnati Post* reporters, and was intended to test the phenomena of Spiritualism.

Phenomena occurred—and a wonder it did in those large unmagnetized rooms—but apparently not satisfactory or convincing to the *Post* committee. Of course, being entirely unfamiliar with the needs of spiritual circles and the difficulty under which spirits have to labor to build up a form for physical sight, these men can not be too severely sentenced for their skepticism. But men who aspire to sit in judgment on a science like this, should somewhat inform themselves of its facts and philosophy beforehand. To denominate a thing as "simply trickery," without having read any of the standards, is like pronouncing astronomy a delusion, and that the old belief of "de suo do move" is the correct one. It is true that the committee was courteous and disposed to be liberal, but that does not compensate for their lack of information. Let them read the testimony of Rev. M. J. Savage, Editor W. T. Stead, Astronomer Flammarion, Baron Da Prel, Epeo Sargent, Alfred Russell Wallace, Professors Crookes, Zellner, Varley, and Denton, Dr. J. R. Buchanan, Judge Edmunds, Judge Dailey, Hon. A. B. Richmond, Hudson Tuttle, Dr. N. B. Wolfe, Gerald Massey, Florence Marryatt, Abby Judson, Dr. J. M. Peebles, and others too numerous to mention, and perhaps they will obtain a clearer idea of Spiritualism, and understand why they did not obtain desired results on the night in question. Mr. Willis is a true medium, and has given thousands of proofs to that effect. That the manifestation would be weak on the first occasion under adverse circumstances and conditions was to be expected by experienced investigators. But had Mr. Willis the same party every night for a week, with full opportunity for magnetizing the rooms there is no doubt that startling results would follow.

But the *Post* in closing says: "It is willing at any time to give test seances to other mediums and to impartially record the results."

We hope their willingness will come to fruition some day. If not in a body, at least as individuals—as all the rest have been born to the light.

THE PSYCHICAL SCIENCE CONGRESS

Closed August 25th. The credit for its existence was due to Col. Bundy. His paper, the *Religio Philosophical Journal*, has spared no efforts to insure its success. We print elsewhere that journal's account of the proceedings. The Chicago press were generous in the space accorded to its speakers after quoting at length from their addresses. As a sample following is from the *Herald of August 26th*:

Miss Lillian Whiting contributed a paper to the Psychical Science Congress, in which she said:

"There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present, that to enter on its realization will make a new heaven and new earth. The change will be as great as that from the grub to the butterfly. Humanity will find its wings. Mental and psychic power will assert their sway. The entire scenery of life will be transformed. Unsuspected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be a bounding life, not plodding existence. Life will then be what Emerson says it should be, an ecstasy. The psychic transformation that is drawing near will give far more wonderful results than any of the splendid conquests of science in the past. The moment we come into the realm of spirit all things are possible. What on the natural plane would seem miracle becomes as simple as the most every-day occurrence. It seems not impossible that this earth may be the theater of a new life—of newness of a life on a plane heretofore undescribed—and which if conceived of at all has been believed could only await the experiences of the soul—after the change called death. But let humanity once come into the actual realization that the human race is a race of spirits, of spirits dwelling in temporary psychical bodies; that those bodies are the instrument through which the spirit comes in contact with material life and gains its earthly experience, but that the body need not limit the power of the spirit, but be used for spiritual power to work through—and life is altered at once. This is the transformation of energy that is drawing near."

The great barrier to the spread of Spiritualism is the Chinese wall of the secular press. The psychic congress may be the means of teaching us how to break down the barrier. Had their addresses been tame and inferior, or the attendance small, the secular press would have teemed with ridicule and derision.

Spiritualists can force their way into the secular press by observing these important points. There is just enough animal nature in newspapers to turn and rend you if you exhibit a weak front. On the other hand, appearing strong and respectable you will be shown attention and consideration.

Thousands of readers of the daily papers, by reason of their freely printing quotations from addresses, will for the first time learn something of psychic phenomena, and eventually lead to investigation. We regard every sincere effort into the domain of thought and spirit to be fraught with good. The psychic congress has been such a gathering. Great praise is due to Col. Bundy, deceased, for conceiving and planning it.

SATOLLI AT CINCINNATI.

From the moment of Satolli's arrival at Cincinnati until the hour of his departure honors, courtesies, compliments, receptions, and banquets were fairly rained upon him. Nothing occurred to mar his pleasure save the calling of his attention to the dying words of Archbishop Purcell, who on his death-bed testified that the money borrowed by him and used in the erection of churches, seminaries, and school houses for the Catholic Church aggregated \$4,000,000, and should be repaid by the Church."

The committee who presented this debt of honor were coldly told: "I will not and can not interfere in this matter."

Purcell's voice from the tomb did not long mar the Papal Legate's pleasure, for at a banquet shortly after he recovered his papal serenity sufficiently to urge upon Archbishop Purcell's creditors to go on with the work of the Church, and finally make Cincinnati what he most devoutly wished it to become, "the Rome of America, the seat of art, culture, and above all, the center of religion." (The Catholic Church.)

From the banquet Satolli was taken to the Zoological Garden, where a program had been arranged especially for him by Liberati's Band. A number of selections were performed by Liberati on his coronet, which were coldly received with a formal bow. Liberati had years before served with Satolli in the papal army, and after one of his solos suddenly broke out with the military song of the "papal army." Satolli, under the spell of the inspiring strains, gave us an electric flash on what lies deep in the heart of the Pope and his legate. For Satolli now amidst a burst of applause rises to his feet, enthused and carried away by the "papal march," remains standing and joins the audience in a prolonged clapping of hands. Upon being seated at the close of the "army hymn" Liberati is presented and receives the thanks of the prelate.

There was no regular review by Satolli of the Catholic Knights of the Queen City. He listened to reports on their progress, and it is not unfair to presume that if he could be touched and moved by the war song of the Pope's ill-fated army—either frowned or turned a deaf ear upon the growing strength of that organization.

Arrayed in the rich robes of his station, the very embodiment of sacerdotal power, Satolli flits from city to city holding pontifical vespers, grand and gorgeous, and on "Catholic day" at the World's Fair Satolli will reach the climax of his coming for the delight and edification of the American people.

THE CLOSING CAMPS.

The camp-meeting season just closed has been in many respects the most remarkable in the history of these wise movements in the promulgation of Spiritualism. Many who looked upon the coming tide of affairs last Spring and during the early Summer months anticipated a partial failure in attendance owing to the World's Fair and the hard times.

It was thought that those who could afford it would visit the Fair anyway, while those who depended upon little were in danger of being deprived of this enjoyment because of failures to get hold of the little wherewithal to go with. But the effects as noted do not bear out these fears. The camps have been well attended, some of them better than in former years, and where instances have occurred necessitating the absence of some familiar face other and new ones have taken the place of the old. The management of the various camps express surprise at the influx of new visitors, and on all sides there appears to be a common sentiment that the season of '93 has been most successful.

It indicates very clearly the trend of thought and interest upon the questions underlying our glorious philosophy. Men and women are thinking. They are gradually drawing away from old lines. They are awakening to a realization that religion and good fellowship do not depend on antique dreams and sacerdotal petroleum. It is beginning to be observed that a wafer god on the altar will not make an honest man in the congregation. And so the masses are turning to Spiritualism and attendant phenomena. In spite of their monetary troubles the desire to know whether Job's trouble about a future life is a legitimate field for investigation has impelled them to the charmed spots scattered over the country where this giant query of the head and heart can become settled.

Let us hope that each succeeding year may be an added power along the line of spiritual development, and these, our camps, become great centers of education, permanent in character and liberally endowed. This, we opine, is the prime purpose on the part of the wise helpers in spirit life, and with the co-operation of disinterested men and women here the grand plan will become wrought and perfected.

SPIRITUALISM has to do with all reform and all reconstruction and all regeneration. It is a mistaken apprehension on the part of some that Spiritualism begins and ends with the substratum or integral factors which constitute a knowledge of the continuity of life beyond the grave. That knowledge is the stepping-stone to a larger view of life. If men want to hunt frogs they take a sharp stick and go to the swamps. If they want to shoot eagles they have to take something besides a sharp stick. Thus it is with thought and its enlargement, and its spiritualization. If men want the infantile, the swaddling-clothes period of thought-life they go to the cells and the cloisters, the nunneries and the sepulchres. If

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For my own self, though the presence and personal aid of my parents and other spirit guides, is to me a matter of knowledge, and not mere belief, yet I desire to be able to distinguish clearly between my own subjective projections, and the impressions made on me by outside, individual personalities. As I have before remarked, much that passes for disembodied spirit impressions is really impressed on the sensitive brain of the medium by some embodied person present. The medium is honest. She receives an impression. She does not know its source. She thinks it is from some arisen friend, when it is really caught from the mind of the sitter. I hope not to be misunderstood. Our arisen friends do reach us, and give us intelligent communication, but as my father once wrote to me: "There are many pitfalls for you: let reason balance the manifestations."

The more I learn of disembodied spirit existence the more clear does it seem to me that those who have progressed much there lose memory of names, dates, and facts connected with our physical life. Of course, those whose business it is, as adepts, to promote the intercourse between the two worlds, keep such facts in mind, in order to prove to doubting mortals their actual existence. But, setting aside such adepts, it is probable that it is only those who cling to earth through love for some yet on this plane, for who have not yet progressed very far, that keep clearly in mind earth names and dates and facts.

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Notes from Lake Brady Camp.

As the season draws towards its close our population increases rather than diminishes, and the probabilities are we will close with a full encampment.

That indefatigable camp, Moses and Mattie E. Hall, opened the week's course of lectures here. Notwithstanding the fact that he had traveled over six thousand miles and delivered sixty-eight lectures in the last forty days, Mr. Hall showed no signs of weariness. With the Bible for a text-book he drew an interesting comparison between so-called miracles recorded there and modern phenomena, finding a perfect parallel between the two. His keen sense of humor makes him edge of the most ponderous argument with a ripple of laughter like a trimming of light, dancy lace on a heavy fabric; for instance, in Paul's statement of the many witnesses to whom Jesus had appeared, he declared, "Do you think they were all liars? Where could you find an assembly containing so many liars outside of Congress. Hon. Silas C. Thayer, of the People's Party, being an old friend of Mr. Hall, succeeded in getting him to make a stump speech in the little city of Kent, near here. Mr. Thayer himself, graceful, fluent speaker, thoroughly posted on financial matters, opened the meeting, and then using his own words, "turned Moses loose upon the crowd." With his grand old, powerful lungs, and physique, Moses is simply immense on a big dry goods box, elevated above the expectant crowd. Of his three excellent lectures it was the best and most practical delivered here.

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REPORTER.

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NEWS FROM CORRESPONDENTS, Continued.

Haslett Park Camp.

The first half of the Haslett Park Camp-meeting has been a great success in every way. The weather has been fine, and a large attendance, both of transients and campers, each day.

Tuesday, August 8th, the forenoon was devoted to a conference, and in the afternoon Lyman C. Howe came to the platform, giving a very fine lecture in answer to questions. From here he goes to Liberal, Mo.

Wednesday afternoon Prof. Silas W. Edmunds, of Cincinnati, lectured upon the "Science of Life," which was well received. Prof. Edmunds is teaching classes in "Soul Culture," giving much needed instruction.

Thursday, memorial day, was observed by a fitting service of song and addresses of Mrs. R. S. Little and Lyman C. Howe. The names of fifty-two of our Michigan workers and friends who had crossed the borderland were given kind words, and loving tributes of respect were paid to each by the speakers, also by Mrs. A. E. Sheets. The rostrum was beautifully adorned with the stars and stripes, beautiful flowers, and evergreens; there also hangs continually the portraits of Mr. Shaw and James Haslett, deceased, as well as those of Mr. J. H. White, our president, and Mrs. Little, whose faces daily remind us of helping hands from the other side of life. The last two we have with us still, and may they long remain to see their efforts for Haslett Park crowned with the golden stars of success.

Thursday evening was devoted to a mediums' meeting, where all are welcome and given a hearing. Many excellent mediums are here and give free of the bread of life.

Saturday the rostrum was occupied by Mrs. Little, who, as usual, gave a most excellent address upon the subjects "What is spirit, matter or force?" "The power of love and home," "Cause of the ebb and flow of the tides." The closing poem was upon "Aspiration and how to train a child in the way it should go."

Sunday, August 13th, nearly 3,000 people were on the ground, and the auditorium, which was beautifully decorated by Mr. and Mrs. Post and Mr. Fred Ottmar with water lilies, ferns, and garden flowers, was filled to overflowing, both morning and afternoon.

Mrs. Little held her hearers in rapt attention for two hours while answering the questions propounded by the audience. One among them was, "What constitutes a Christian of the nineteenth century?" She said that a Christian was a person who lived up to the teachings of that noble teacher Christ, and it did not matter what century he lived in. Had we of these later centuries striven as hard for spiritual growth as we had for material comforts, there would not be so few who are able to give the sign of "spiritual gifts" which Christ asked as indicative of belief. The principles of right will never cease to exist, and were the present inhabitants swept from the earth, nature would evolve a new race of men possessing the eternal principles of justice we call the golden rule, for a guide.

Spiritualism is a most devout religion. It is a religion where all strive for the highest ideal and where we say, "Believe and be the better for it; believe not and you will work the harder to overcome your infirmities." Don't be afraid to let your neighbor know where you stand, and by so doing you help some other poor brother. "God and heaven are within. Our lives are what we make them." "What are the best aids to spiritual development? First we take the home circle which takes the place of the family prayer. Table tips and raps have been of more value than we know, and are no longer to be laughed at. It is the telegraphic message from one soul to another, no one can account for them by any scientific method other than the connection of two bodies, whereas we only see one. What moves the table? Intelligence is found in every instance. Sit alone and ask the aid of the spirit world. Said our elder brother, 'Enter thy closet in secret.' Let us make use of the truth thus given us. The world has ever strayed from spiritual growth to the letter. God's bibles are written in the human soul. Cultivate your spiritual gifts, seek ye the higher. Spiritualism is the greatest religion. A Christian is one who will sympathize, embrace, and lift up an outcast. Spiritualism comes with a healing balm; it makes our words and deeds touch the world with new life. Criminals are the curse-fruit—evil is but the imperfect expression of a perfect principle."

Mrs. Little lectures both morning and afternoon were filled with profound wisdom and were frequently applauded.

In the afternoon Mr. Howe followed with a short lecture and improvisation which were very fine.

Tuesday Mrs. Woodruff, of South Haven, Mich., occupied the platform. She is one of our oldest and ablest workers. The gems of thought which fell from her lips must find root and bear fruit in the hearts of all who heard her. She said, "We make our spiritual garments by our acts and loving deeds of kindness to our fellowmen. God and the angels were not born merchant tailors. We are taking up the stiches our forefathers dropped. Let us be willing to be the servants of the needy whenever they are. Liberty gives opportunity. An exalted spirit is always handsome and is the result of culture. We grow to become like that which we love. That which strikes any man or woman strikes us, and I shall be glad when the day comes that we are hurt as if struck by a lash when anyone suffers. We should moralize everything we touch. Truth belongs to man. What's woman's suffrage but a recognition that she has a soul. Our prejudices cost us more than our sacrifices." Each sentence can be likened unto the Sermon on the Mount, replete with profound wisdom.

Wednesday, August 16th, was set apart as women's day. The morning came greeting us with a fine rain, which was greatly needed. It came as a symbol of vast magnitude, each tiny drop representing the rich grains of thought given us by the speakers, Mr. and Mrs. Root and Mrs. Mary L. Doe, of Bay City, Mich. The emancipation of women from the thrall of past ages; the right of suffrage as the inalienable right of the American citizen was shown to be but simple justice, by right of inheritance, to women.

The morning was occupied by Mr. Melvin E. Root, showing women's legal status to-day; he having compiled both the statute and common law of Michigan on this subject, thus showing vividly and conclusively that while woman is conceded at this time to be worthy of some consideration, she in most instances does not get justice and equal privileges.

Mrs. Doe was the speaker of the afternoon, followed by Mrs. Root and Mrs. Sheets. I would like to give the lectures in full. To say it was the grandest and most enthusiastic meeting ever held in this park but feebly describes the joyful occasion. Women's day at this camp is firmly established, and with untold thanks to Mr. and Mrs. M. E. Root, for inaugurating it, the audience dispersed amid loud applause.

MARY MCCLINTON.

Lynn, Ind.

In your issue of August 12th I notice a letter from M. H. Prince, giving a short description of the World's Fair and his trip to Colorado for the benefit of the health of his wife, who was bothered with lung trouble. On the eve of his departure he is informed by one Mrs. McDonald, in a trance, that his visit to the West will be short. At the end of his journey he is informed by a physician, who was a Spiritualist, that his wife had heart trouble and not lung trouble, and he advised their immediate return, as it would prove fatal to the wife in the climate of Colorado. If Spiritualism is a fact why could not Mrs. McDonald give this information when in a trance and saved the parties the expense of the trip and the rest of the life of Mrs. Prince being thus endangered? Why not work the same at both ends of the wire, or are both ends at fault? I write for information on this subject.

W. A. MARTIN.

(Probably the trip was necessary, the spirit knowing that Mr. Prince would be led to receive the information to return in time. Had the controlling spirit told all, Mr. Prince might have hesitated to undertake the journey. Spirits only tell things in sections which they want carried out faithfully. —ED]

Lawton, Mich.—The annual meeting of Spiritualists of southern Michigan convened at Lake Cora, Sunday, August 13th. Forenoon meeting called to order by President W. R. Sirene; a piece of music rendered by Mr. Jacobs, after which our well known speaker, Mrs. Woodruff, of Benton Harbor, read a poem and delivered a short lecture, then O. P. Kellogg, of the Wyoming House of Representatives, talked a little while, then another piece of music, this closing the forenoon service. Afternoon meeting called to order by the president. The following officers were elected for the ensuing year: W. R. Sirene, Paw Paw, president; Mrs. Hedley, of Hamilton, vice-president; Mrs. Lottie Warner, of Paw Paw, treasurer; H. A. Sortore, of Lawton, secretary. After this there was congregational singing (Sweet Bye-and-bye), followed by a few remarks from Mrs. Woodruff, then our principal speaker, Mr. O. P. Kellogg, took the rostrum and delivered a very interesting lecture. A closing song by Mr. Jacobs. All seeming to have had a good time in general.—H. Sortore.

MARY MCCLINTON.

Rocky Rest, Conn.

On Sunday, August 13th, Dr. G. C. Beckwith-Ewell closed a month's engagement with the Temple Society at Rocky Rest on the Housatonic, Conn.

This summer resort has been a place of some interest to a few Cincinnati people to times past, through acquaintance of the late Joseph K. Nease, and honored co-worker in spiritual circles everywhere, though a resident citizen of your city. Through him the cottages here were made familiar with your paper in its incipient stage, known then as *The Better Way* and many of its readers were made acquainted with Rocky Rest, and its spirit organizer and director for a number of years "Mother Hawkins," for it is known, the place of now some forty acres was selected and built under spirit direction, and the medium through whom directions were given, was led when all was complete, into an elegant spacious house, with dining and working cottage adjacent, situated on an elevated cliff overlooking the beautiful Housatonic, in the midst of most enchanting scenery, primitive forest, and majestic rock, flowering shrubs, and perennial springs,—ground which had never known the exhaustive track of the white man, not a foot of which had the medium or her good husband ever seen with their natural eyes until they entered the gateway to the mansion prepared for them.

Heartily and well might and did good mother Hawkins about with triumph when the family were installed in their new abode, for the obstacles she had to overcome of both mental and material form can never be told in language. Such labor and waiting as our progressive friends on the other side have to perform in their efforts with and for the advancement of us, heavy footed, dumb, blind mortals, call for as much sympathy as the suffering on this lower plane.

Every visitor to Rocky Rest was charmed with the place and within a few months from its occupation, several building lots were secured (not at exorbitant prices) by persons from widely different places, two from Cincinnati, one from Denver, and others nearer a few cottages were soon erected, and the place became a very select resort for those who sought and enjoyed nature's charms in all their purity, and appreciated the conditions for the higher spiritual unfoldment here by afforded.

Until within three years many of the cottages have maintained residents here the year round. Being a little remote from populated centers, their meetings for spiritual instruction and communion have never invited the general public, and the concentration of the few has been rewarded by spirit manifestations of the high order. The last three years has witnessed but partial occupation of the place as the death of one of the original occupants made sad inroads upon the order and harmony of the circle, and the growth of the young members of the different families made change necessary for educational ends.

The passing summer has brought them together again. Regular meetings have been established. Early in June Dr. Ewell, residing in New York city, was invited to open the lectures and cottage on the summit of the elevation was dedicated to communion with the highest power conceivable by man, and considerations of the welfare of humanity from highest to lowest state. The name bestowed by the controlling intelligence was a surprise to all "The Temple of Arau," and no idea was entertained of attracting the public neighborhood, which holds no believers in our spiritual philosophy, but the public came, suggesting the words regarding Mount Zion of old "Whither the tribe go up," and quite a missionary work has been done, showing that the spirit world has the work in charge and can accomplish without disclosing their plans to mortals.

The place was seemingly miraculously found, was miraculously kept for the use of spirit world before opened to settlement, has certainly been miraculously preserved since in the face of adverse conditions, and is no doubt wonderfully adapted to a field of spiritual labor. And so will the truth as light, make its own way, until

"Like a sea of glory,
It spreads from pole to pole."

PROGRESS.

Floral Bluff, Fla.

Since coming down here I have received a perfect deluge of letters from home friends, asking all sorts of questions. Now, while I think Florida a fine place to go for a little outing and rest, I think, too, our Buckeye State will be a good place to go home to, and you who are asking for sea shells and other curiosities I will send such pretty things to you as you ask for, if you send stamps to pay your own postage. So many have asked for silvery moss; they call it gray Spanish moss here, and I wish you could just see it as I do this minute. It hangs from the wide spreading tree-tops in great clusters, yards in length, swaying to and fro, with every breeze, on moonlight nights—and here let me tell you our moonlights are more than grand; never shone the night queen north as it does here. But to what I was about to say on bright light nights—a promenade down the wooded avenues, whistling pines in the distance, and the thousands of swaying clusters of silvery threads overhead, makes us think of all the ghost and fairy tales we ever heard. The moss grows just the same north if kept free from the frost. It is really an air plant. You can even hang it on a picture frame. Keep moist and it will grow. You who want it send postage for it at the rate of sixteen cents per pound, and I will mail it to you. I do not know that the editor will give us space for a cut, if not a gentle dump of this in the waste basket—premature grave—that is all. But otherwise I can send you lovely sea moss from the seashore; also sea-lace, ear-shells, scallop shells, neritan shells, Turk's cap shell, rice-shells, sea-beans, brilliant scarlet sea peas, wampum shells; also an alligator tooth. Did you ever see the famous singing sands. I can send you a sample, then I can send you natural cloth from the palm; also a palmetto saw, and a piece of mineral wool. Can get you seed of the real Japan tea plant. It grows here, and they say it makes lovely house-plants anywhere. The flowers and leaves are handsome; the flowers are in size and fragrance very much like an orange flower. Can also send cotton seed; also a fine, rooted, native cactus, which bears large, double, yellow flowers, large as a tea-cup. Then I must not forget to tell you of a pretty sea shell, called the pond lily. I often make them into collarpins; it is quickly done. I will make and send anyone a pin, as long as I can find shells delicate enough for pins. Would you care for native woods, if so I can get you orange, holly, cypress, sweet olive, Mistletoe, crab palm, and ng wood. Whatever I have named you are welcome to, by sending stamp for postage. Use your own judgment as to amount. Shells are the heaviest. I will label each article. If anyone wants me to send everything I have mentioned send about a dozen two-cent stamps for postage and wrapping, and I will mail them all to you. Anyone is welcome to send, and please do not apologize for troubling me; for it is not long I shall be here to oblige you, and really I think I shall enjoy the collecting and mailing quite as much as you do the receiving.

Trestle Glen Camp-Meeting, Oakland, Cal.

The much talked-of project of holding a spiritual camp-meeting in or near San Francisco, has assumed a more definite shape. To further the end and get the ball rolling, Mr. Thomas Ellis, Jr., president of the Independent Spiritual Society of Oakland has stepped forward and secured the beautiful camping grounds of Trestle Glen, and will proceed at once to engage talent and put the project in active movement.

A pavilion, having a seating capacity of three thousand, has recently been erected, to which has been added a first-class restaurant, furnishing regular meals on short order at San Francisco. The tenting grounds are to the left of the restaurant, and most beautifully located. An abundance of water is upon the ground, and the general apartments are all that could be asked for. The pavilion, restaurant, and grounds generally will be illuminated by hundreds of incandescent electric lights, which present a most enchanting picture at night.

The Glen is accessible from all parts of Oakland for five cents, and from San Francisco for ten cents, including ferry service. Those desiring information regarding the meetings should address Thomas Ellis, Jr., 1217 Magnolia street, Oakland, Cal., who has in hand the entire management of the camp-meeting.

San Diego, Cal.—As we have many friends who read the LIGHT OF TRUTH, will you give notice that to my wife, Rosalie M. Elliott, was born a son on July 12th. Both mother and child are doing well, and in excellent health. I wish also to say Mrs. E. Elliott is a very fine medium for tests in trance and psychometry, also speaking; and I, too, am a medium of different phases, so we expect our boy may become a worker in the cause in due time. We always have a good word for your paper.—D. J. B. Elliott.

Pope Satolli broke bread with Archbishop Corrigan the other day, it is said, and the earth continues to revolve.

MEDIUMS AND LECTURERS.

Mr. A. H. Luther may be addressed at Crown Point, Ind.

Dr. A. Hatch, speaker and test medium, address 30 Western avenue, Lynn, Mass.

Dr. Geo. W. Carpenter may be engaged to lecture. Address 125 South Clark street, Chicago, Ill.

J. W. Dennis, of 120 Thirteenth Street, Buffalo, N. Y., will attend calls to lecture or attend funerals.

Mrs. Cornelius Gardner, 118 Joces street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, trade, and test medium. Address 30 Western avenue, Lynn, Mass.

Pro. H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this year, and after May, 94.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend funerals. Address Atoka, Minn.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address, 171 Pine Street, Muskegon, Mich.

Mrs. Ceila Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. A. L. Pennell desires to make engagements as a platform test medium through the summer during Fall and Winter. Address 64 Carlisle Ave., CINCINNATI.

MRS. JENNINGS LONOVAN

A. WILLIS.
MATERIALIZING MEDIUM,

264 E. Third St., Cincinnati.

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 5 o'clock. Every evening Monday and Saturday excepted at 5 o'clock. Fifth street car running east to Third and Locust.

No one admitted without recommendation or introduction from some well-known Spiritualist.

Mrs. J. H. Stowell,

TRANCE MEDIUM.

46 S. Elm St., Walnut Hills.

CINCINNATI, O.

Sittings daily for information and tests from 8 a.m. to 4 p.m.

Mrs. A. L. Pennell,

Business and Test Medium,

64 Carlisle Ave., CINCINNATI.

sitting daily

MRS. JENNINGS LONOVAN

Independent Slave Writer,

525 McMillan St., Walnut Hills,

CINCINNATI.

Will also give trance sittings daily, Wednesdays and Sundays excepted.

Mrs. Josephine Ropp,

Trumpet and Test Medium,

534 Powers St., Cumminsburg,

CINCINNATI.

Will hold circles on Mondays, Tuesdays, and Fridays at two and eight o'clock p.m., and Saturdays at 5 p.m.

MRS. J. K. MYERS

Trumpet Medium.

98 Beta St., CINCINNATI, O.

Lake Street Car.

Private sittings daily from 4 a.m. till 2 p.m.

Public sittings at 3 and 8 p.m. None but those well recommended by some well-known Spiritualists admitted.

MRS. A. M. ROBINSON,

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Room 28, Hutchins Block, cor. Pennsylvania and Ohio Streets.

INDIANAPOLIS, IND.

Will give sittings by letter. All questions carefully considered by her guides. Send lock of hair and own handwriting. Enclose \$1.00.

VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.

Spiritualism and its Relation to Religion.

B. R. HILL.

At the present time and at the present stage of religious evolution, the question of what relation does Spiritualism bear to the various religions that have prevailed among mankind, is a very important one. In the consideration of this question it seems first in order to inquire, What is Spiritualism and what is religion? To me Spiritualism is the spirit and is the expression of the spiritual, not only from soul to soul between the unseen world and this, but the expression of the spiritual throughout the boundless universe, upon all subjects and through all things. This is what I understand by Spiritualism in its broadest and truest sense. To mankind it is the bright star that lights up the way through the dark passages of material life, and guides the soul onward to the immortal shore. But what is religion? On this question there is a diversity of opinion. Some think that the emotions and aspirations that well up in the human heart is religion, while others consider it to be something outside of man. Some Christians tell us about getting religion as though it were a commodity to be obtained. In order to deal intelligently with the subject of religion, it seems important that it should stand upon its merits. According to the general acceptance of the term, it is an acquirement in human experience. Hence we must separate it from all those noble qualities in human nature that we call love, hope, charity, justice, and, in fact, reason itself, for these are innate in man and not acquired, men did not, could not, invent these, but he did invent all the various creational religions that have had an existence upon our planet. Without an exception all man made, all had their origin in heathen mythology, through the forms of phallic and sun-worship.

The Christian religionists of all sects have no other foundation for their doctrines and dogmas than these. When from these priestly structures are stripped their borrowed coverings nothing is left of their once formidable presence but the little gems of their undying truth from the spirit-side of life.

As fast as these religious fallacies are laid bare, man is left free to receive the light and inspiration from the great fountain of spiritual truth, unmixed with the dregs of pagan priesthood. In confirmation of this view I quote from communications of ancient and modern spirits. Henry Salt, an eminent English traveler, in his spirit testimony, says: "There is no antiquarian, no linguist, no inscriptionist, but absolutely understands that all historic religions have their origin in the sun. It is a well-known fact that all the early Christians worshipped, or manifested their adoration, by turning their faces towards the East, the counterpart of sun-worship." He further says, "I am sorry as a spirit that I allowed Christianity to blind my eyes to the truth." The spirit of the ancient historian Strabo says, "If the records of the past had been allowed to stand there would have been no Christianity to-day." A spirit who was known on earth as St. Chrysostom, (one of the founders of Christianity) says, "Speaking of the various systems of religion, Pagan, Jewish, Mohammedan, or Christian, to me all these blend together and amount to mis-understood spirit control."

By way of explanation I wish to say that this spirit testimony referring to the various religions is taken from a most remarkable book, entitled, "Antiquity Unveiled," which contains a large number of communications from ancient and modern spirits, bearing upon the most important interests of mankind. In connection with the communications, this book also contains the researches of the late Mr. J. M. Roberts, eminent as a scholar in religious and biblical history. In quoting from another of the great scholars and teachers of our time, your attention is called to some extracts from a lecture delivered in January, 1892, by Dr. Lyman Abbott, of Brooklyn, N. Y., who says, "It has been said that Christianity is unchanging, I hold that it is a progressive and changeable religion, and that its creeds should be better in the nineteenth than in the sixteenth century. The force which we call Christianity, is a force resident in humanity. Only the application of the law of evolution to the problems of religion, will ever solve them. Christianity is a civilized Paganism, and will always remain so until the Paganism in man's nature is eradicated. We find much Paganism in Christianity, in its creeds, practices, and ceremonies." "If we are Christian evolutionists we shall not go back to the Westminster Confession, or to the Thirty-nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament. We shall not go back to the fourth century for our ideas of the Church of the future. We shall not be surprised to find errors and imperfections in the Bible." "Truth is not in a book, truth is in the heart and the mind, the book only communicates it from one mind to another." "Evolution and redemption are only two words for the same thing, or, in other words, redemption is evolution in the spiritual realm." This is what the Rev. Lyman Abbott has to say on the situation.

By reason of the light of the nineteenth century, as portrayed in the foregoing quotations, explaining the nature of human religions, and showing the necessity for religious evolution, is it not reasonable to assume that all religions are delusive and misleading, if accepted as finalities? Doubtless all have been stepping-stones and landmarks as humanity has struggled up through the process of religious evolution, but the error comes of accepting religious fallacies as ultimates. So much for what the religions of the past, as well as those of the present prove to be.

Now the question presents itself, "What relation does Spiritualism bear to these religions?" To the close and unprejudiced student of the religious history of mankind, we think, there can be but one reasonable conclusion as to this question, viz., that when the numerous religious entertainments by man have been carefully studied and sifted, and their man-made doctrines and creeds have been screened out, Spiritualism, pure and simple, will still remain, as the grains of wheat sifted from the chaff. If we accept this view, "Spiritualism must be the root of all religions" In the communication from the spirit St. Chrysostom, to which your attention has been called, this view is confirmed.

Now, if Spiritualism is the root, why do we find such an unshapely and poisonous religious growth as may be found in the present as well as the past? For the reason that priesthood has engrafted onto the tree of ancient Spiritualism the pernicious fruit of their religious creeds, dogmas, and tenets.

The Spiritualism of this planet is as old as man, but for two thousand years or thereabouts, the priesthood have been able to smother Spiritualism and the knowledge of spirit intercourse between the two worlds, until about forty years ago, when the spirit rap broke the spell and electrified the world.

To day Spiritualism is with us in greater power and usefulness than ever before, and operates as a search light, by means of which the fallacies of man-made religions are detected and dissipated. It throws its electric rays upon the mists and mysticisms handed down to us from the remote past, mouldy with age, permeated with priesthood and prolific with gods, creeds, and dogmas, which had their origin when our race was in its childhood state. As I see it, Spiritualism can have no harmonious relations with religions formulated by priests to serve their selfish ends and greed for power. As mankind, through spiritual light reflected from above,

emerges from the conditions of religious slavery, Spiritualism will usher in the religion of humanity, which will call out all the divine attributes of the human soul. Then will the two worlds blend in close communion and the respondent light of the upper spheres beckon the children of men onward forever more to new fields of light and progress.

Written for the LIGHT OF TRUTH.

MESSAGE DEPARTMENT.

JOHN WERTHERBERG.

Every time I read the Message Department in the LIGHT OF TRUTH I feel that I see the importance of the suggestion of our venerable Brother Crane, of the importance of the identification of the communications. I consider it very important, not that I, or the many Spiritualists need more than we have, but the importance is in making it clear to the outside world, that is why I consider our Rev. M. J. Savage's attitude to Modern Spiritualism so valuable, he gets a hearing for it from people who would otherwise pay no attention to the subject, because they know he is a wise and liberal man and his hospitality to the subject shows that he considers it worthy of attention so it gets attention where otherwise it would not, and the same may be said of the spirit communications in the LIGHT OF TRUTH, we want them identified for the public good.

I was quite interested in reading one from George Morrill (it should have been George W. Morrill), ex-senator, of Amesbury, Mass. I feel that it was he who sent the message even if he forgot his W. He mentions his daughter Jettie and his partner, Wason, and the tone of the message reminds me of him, so I feel that it was from my own friend, the senator. It does not take much to satisfy me, for I have had such proof of the fact of spirit messages, so many have come to me in this public way in the "Banner Circle" who have identified themselves that I am not apt to question them and do not this one from Senator Morrill.

George W. Morrill was a firm Spiritualist and has come to me since his departure many times and identified himself.

He was a great friend of Mrs. Helen Fairchild, the materializing medium.

She was not a very attractive person so did not impress our friend Luther Colby favorably, but she was one of the best mediums for that phase I ever saw, but our venerable friend Colby considered her a fraud.

He said to me once: "Only think, John, that fraud has imposed on George Morrill, and he believes in her."

I said to Colby that Morrill was a careful and intelligent investigator and not easily deceived.

Meeting Mr. Morrill soon after, I told him what Colby said and he said: "Colby did not know, and I want you, John, to see her and judge for yourself."

I had never seen her because I thought Colby knew, and I had no time to spend on frauds,

but from the high opinion I had of Morrill's perspicuity I went to her seance, and did so many times. She allowed me to have everything my own way, wanted me to investigate her thoroughly, and I did so and satisfied myself of the genuineness of her manifestations.

I had her use the corner of her room instead of the cabinet, which filled up the folding doors between the seance parlor and the back parlor, and the forms came out and they could not be anything but what they claimed to be—materialized spirits.

I sat also in the dark rear room during a seance, while Mr. Morrill sat with the others in the seance-room seeing the spirits. I was allowed on other occasions when I chose, to follow a retiring spirit into the cabinet and as quickly as I could and always found the cabinet empty. Mrs. Fairchild never sat in the cabinet during a seance as other mediums do. She was always in sight, walking about the seance-room. I experimented in every conceivable way and I am as sure that the forms that came out of the cabinet were spirit materializations as I am of any physical fact in my experience; and I said so in one or two articles in the BANNER OF LIGHT. I felt that I ought to as she gave me such liberty in my investigations, which led to falling out with my venerable friend Colby, who was, I think, prejudiced, but, I preferring truth to friendship, I have never passed out of that eclipse, and I can say now as I said then that she absolutely demonstrated to me the genuineness of her materializations, and if there are lots of frauds in the phase I am sure her manifestations were what they claimed to be, and so was Mr. Morrill, who was with me in my investigations and died believing in her and so shall I from my experience.

Mr. Morrill has materialized since his departure at Mrs. Fairchild, and one of the most perfect I ever saw. He has also communicated with me on closed slates and other phases and said I was right in endorsing Mrs. Fairchild, and the medium did not know my connection with Mrs. Fairchild, and I am sure I have heard from Senator Morrill since his departure to that land whence the poet said no traveler returns. So, I know the poet, right in so many of his utterances, was wrong there, this will show you why I think the message in your issue of the 12th ult., was a spirit message from Senator George W. Morrill.

In the same paper was a message from my old friend and pastor, Theodore Parker, the arch-heretic of forty years ago.

"The voice of bigotry now is hushed
That called him heretic, though sent of God;
Full many a shame by him lies crushed,
And others safely walk where he in peril trod."

His message is very suggestive and I feel like commenting on it, but this article is getting lengthy, so I will write about Theodore Parker in my next instead of now.

Tennyson was habitually conscious of communion with spirits or intelligences not of this world. Whether these intelligences were disembodied spirits of mortals who had put on immortality, or whether they were intelligences never incarnate on this earth, Tennyson knows more to day than he knew when he was still with us. But no one can read "In Memoriam" without recognizing that the poet was conscious of spirit communion, which, if it had been suspected in a less eminent man, would have led to his ostracism as a lunatic or a Spiritualist. * * * But Tennyson went much further than this. It is understood that he believed that he wrote many of the best and truest things that he ever published under the direct influence of higher intelligences, of whose presence he was distinctly conscious. He felt them near him and his mind was impressed by their ideas. He was, to use the technical term, a clairaudient and inspirational medium. He was not clairvoyant. These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood when in a state of mind that was perhaps not always distinguishable from trance.—Mr. Stead in Review of Reviews.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the givers opportunity to help in some degree the great work.

Form, "To give and bequeath to the owner or owners of a newspaper now published or to be published in the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given)."

"Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH."

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

SPIRITUAL BOOKS.

For Sale at the Office of
THE LIGHT OF TRUTH,
Room 7, 200 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by post office money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamp will positively not be taken in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 200 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to Uncle Tom's Cabin. It should be in every man, woman, and child who loves their country, their religion and their God. Price, in paper, 25 cents, in muslin, 50 cents, post paid. For sale, wholesale and retail, by C. C. Stowell. For agency address Hudson Tuttle, Elmwood Heights, Cincinnati, O.

Life in the Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted, the investigator will find it invaluable, and the churchman gains a full and perfect idea of the teachings of spiritualism. 241 pages, post paid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Elmwood Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work is written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to Uncle Tom's Cabin. It should be in every man, woman, and child who loves their country, their religion and their God. Price, in paper, 25 cents, in muslin, 50 cents, post paid. For sale, wholesale and retail, by C. C. Stowell. For agency address Hudson Tuttle, Elmwood Heights, Cincinnati, O.

Origin, Development, and Destiny of Man, by Thos. P. Fletcher Elk Falls, Kan. A new scientific and philosophical treatise on this subject.

Contents: Spiritual evolution; Fundamental principles; Matter, force, and spirit; General formation of constellations, systems, suns, planets, and stellar origin of matter and atoms; the organic kingdom; Man; attributes and powers; the soul and spirit of man; Mediumship; the spiritual body, etc.

Price, cloth and gilt, \$1.25, paper cover, 50 cents, postage 8 cents.

The Watuski Wonder, by Dr. H. W. Stevens.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Mr. A. Willis, materializing medium of this city, is authorized to receive subscriptions and money for LIGHT OF TRUTH.

—Mrs. Bartholomew has returned to the city, and will give sittings at her home, corner of Gilbert Avenue and Dearfield Place.

—Dr. J. R. Buchanan has removed from Los Angeles to San Francisco, Cal. We wish the doctor good health and prosperity there.

—Dr. J. B. Campbell, of the Fairmount Spiritualistic Institute, writes: "Your editorial on 'Frauds' and the Commercial Gazette is timely and appropriate."

—We are pleased to note that Mrs. J. H. Showell is at home again and ready to give regular sittings to her friends. She may be consulted at 16 South Elm Street, Walnut Hills, this city.

—E. J. Bowtell, continues his engagement as speaker for the Brooklyn Spiritualist Association during the month of September. Wishes to make arrangements for future dates. Address 102 Court street, Brooklyn, N. Y.

—Captain H. H. Brown will speak for the Topeka (Kan.) Spiritualists the Sundays of September. Is open for week-day engagements that month, and for the Sundays following. Address him care of F. P. Baker, Topeka, Kan.

—Dr. J. W. De Hoog is now prepared to give Philadelphia compound oxygen treatments at his office, 270 West Fourth Street, near John. Dr. De Hoog is one of the best magnetic healers in the city, and whatever he handles turns out a success.

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—Our Women's column is again utilized for news from our correspondents, for which we must ask indulgence. But as the fair sex is otherwise represented in our columns, such as correspondents, speakers, and mediums, we feel assured of pardon. Business before pleasure, you know.

—The Spiritualists held a meeting in Lytle Hall last Sunday, which was well attended. The lecture and tests by Mrs. A. L. Pennell were first class. Next Sunday there will be meetings at ten o'clock in the morning and eight in the evening. All are invited. Admission ten cents. The hall is at 333 Walnut street—See.

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—The Pacific Coast Spiritualist has made its appearance and is a six column eight page newspaper devoted to our cause. It has an honest ring about it—characteristic of Mrs. Sibley, however, who is its editor—and is, we hope, destined to live. We can not have too many journals to represent Spiritualism. Each one lends an influence to the cause that is widespread and effective for good, and it behoves Spiritualists to patronize them liberally.

—The "Berlin Sphinx Alliance" will publish a Spiritualist Almanac this Fall. It is to be ready by the 1st of November, and all spiritual societies which desire to have their address printed in the same free of charge, should write the "secretary of Sphinx, Schwedter street, 224 I, Berlin N, Germany." Send name of society, name of President and secretary, days and hour of meeting, and number of members. This enterprise should be highly appreciated.

—The C. H. & D. Railroad have issued a very handsome panoramic view, five feet long, of the city of Chicago and the World's Fair, showing relative heights of the principal buildings, etc. Also a handsome photographic album of the World's Fair buildings, either of which will be sent to any address, post paid on receipt of ten cents in stamps. Address D. G. Edwards, General Passenger Agent, World's Fair route, 200 W. Fourth street, Cincinnati, O.

—The Ladies' Aid of the Union Society met in a called meeting in Mrs. McCracken's parlors, 603 Freeman avenue, on Wednesday, August 30th. Over fifty ladies responded to the call for this meeting, and the interest shown by all proves beyond any doubt that there exists in the human soul an earnest craving for spiritual truth. The business part of the meeting was soon disposed of by referring the work in hand to the several committees. Mrs. Grenamyer opened the meeting with an invocation, and closing the same with a beautiful poem. Mrs. Kirby and Mrs. Richter gave many most excellent tests. Mrs. Donovan gave slate-writing. A lady present received a communication from a spirit son, bringing that peace that passes all understanding to her mind. The result of the meeting was so pleasing and satisfactory that it was resolved to hold another meeting in two weeks at the same place, which will be Wednesday, September 13th, at half-past two o'clock. The music, conducted by Mrs. Chapin, assisted by Mrs. Harrison and Mrs. Shannon, was a pleasing feature long to be remembered. You are most cordially invited to be present at the next meeting.—I. S. McC.

—The hall of the Philosophical Society was packed to its utmost during last Sunday's service, some late comers finding it necessary to stand. On this occasion the platform was graced by Mrs. Kirby and Mrs. Grenamyer; the former being most heartily welcomed home from her Western trip. She gave a good lecture and some remarkable tests. Mrs. Grenamyer held both audiences in rapt attention, and was made the bearer of innumerable spirit messages, which she delivered beautifully, accompanied by kind words of cheer and encouragement; and made all feel that it was indeed a time when all spirits were most anxious to come and hold sweet communion with weary mortals. Every one seemed inspired to the occasion, and it is hoped that this month will find the work steadily increasing and strengthening, and lead many more up the sunny hills of soul development. As this was the first Sunday for these two mediums with us, it can be set down that they have secured for us good audiences for the rest of their engagement. Too much appreciation and gratitude can not be given Mr. Fay for his very correct and interesting writings. Our society is now in good shape in every sense for good work. No grawlers in our ranks, and with money enough to meet our expenses we can not help but feel that the good work must go on for a long time in the future. The Ladies' Aid will meet as usual on Friday afternoon at 2:30. All are welcome. A circle will be held at No. 479 Vine Street, Flat No. 5, on Saturday night. Admission ten cents.

HARRY.

Catalpa Park, Liberal, Mo.

"Psycho," under date of August 29th, writes: "The camp meeting at Catalpa Park, this year, is a great success. Not so much in the way of numbers, for our week day meetings have not been as well attended as last year, this is owing to the fact of hard times, but for intelligence and quality both mentally and spiritually it is a grand and glorious success. Our mediums have done excellently well both in the way of patronage and phenomena, the harmony of the camp seems to be favorable to spirit phenomena of all kinds. Dr. Henry Slade is kept busy and gives universal satisfaction. W. W. Aber, in his materializing seances has a crowded room every night with good and satisfactory results. J. C. Cravens, spirit photographer, is doing a great work; he allows any one who chooses to bring his own plates and subject him to any test, consistent with the work, always with good results."

—Lyman C. Howe and Mrs. Anna L. Robinson left us this morning, leaving behind them the kind feeling and good wishes of the whole camp. Mrs. Robinson was never here before, but in her short stay she won a home in the hearts of all.

—Mrs. Jennie B. H. Jackson, and Mrs. M. Theresa Allen occupy the rostrum this week. Mrs. Jackson is too well known to your readers to need a mention. There is but one Mrs. Jackson; her powers are grand. Mrs. Allen is also a fine worker. She is a learned lady, versed in all those occult forces and spirit powers that make the cultured medium, she is conducting a class in psychic culture, she is a fine speaker and fair test medium. We are proud to have her identified with this camp."

Parties desiring a quiet and home-like place with Spiritualists during the World's Fair will find it at the Lawn House, 180 Thirty-first street, Chicago.

Liberal, Mo.

Since the last report of my own movements and the camp meeting here at Liberal, we have had the pleasure of hearing Mrs. Jennie B. Hagan Jackson. She arrived on August 25th, and lectured Sunday morning, August 27th. It was a fine lecture and was listened to with rapt attention by a large and intelligent audience. Indeed, the people were so highly pleased with her inspirational utterances of both prose and poetry that several requests were sent to the president, Mr. G. H. Walker, that she be invited to speak again for them in the evening, to which request she kindly consented. Her evening's discourse was beautifully prefaced by one of Mr. Lyman C. Howe's sublime invocations. This invocation was one of the most spiritual expressions we have ever heard and the effect upon the audience was profound.

Mrs. Jackson is one of the favorites with the people here, and all who have ever heard her know, better than my feeble pen can express, how richly deserving she is. This is the third annual encampment and Mrs. Jackson has been present in each season, as also Lyman C. Howe. On the afternoon of August 27th Mrs. Anna L. Robinson gave her last lecture and platform test seance for this season's camp. Mrs. Robinson has given entire satisfaction in her work for the camp and many were the expressions of regret when her cheering countenance smiled upon us as a parting benediction.

It is with many deep regrets that we learn that our excellent friend and brother, Willard J. Hall, from unforeseen circumstances, will not be with us this season. Mr. Hall has made many lasting friends in this part of the great field when he was here last year who hold him in high esteem and who think of him as the Ingessol of the spiritual rostrum. In addition to the general camp work and the Progressive Lyceum, there is also organized, as a permanent feature of this camp, a class in Psychic Studies, conducted at present by the writer. This class is well attended by Spiritualists and investigators alike.

It is the general opinion of the people that the Liberal Camp meeting is in a more prosperous condition now than ever before and that the prospects for a successful future are very hopeful. Thus we are glad to be able to report to your readers that the Spiritualists in this section of the country are doing their best to bring the cause of Spiritualism properly before the people. —MRS. M. THERESA ALLEN.

P. S. Dr. Henry Slade is still here, and, we believe, intends remaining to the close. His manifestations are giving general satisfaction, and his lecture yesterday on "The Lights and Shadows of a Medium," was full of interest to all, both Spiritualist and Christian. —M. T. A.

Liberal, Mo.

It was my intention to take a vacation this summer and spend the weeks of warm weather in retirement, but, contrary to my own plans I find myself, through the guidance of invisible hands, here in the pleasant shade and among the restful and harmonious influences of Catalpa Grove, attending the Liberal, Mo., camp meeting. Among the speakers now on the ground are chiefly Mrs. Anna L. Robinson, and Lyman C. Howe, both well known to the public, and both highly appreciated by the friends here. Too much can not be said in praise of two such grand and noble workers. Mr. Howe's lectures are always rich in merit and sublime in degree of spirituality, and to sit under the ministrations of his angel guides is "to enjoy a treat indeed, as all who have ever heard him have, doubtless experienced. The people here do not only appreciate but love him. The same might be said of Sister Robertson. Though this is her first visit to this camp and has been here not yet a week, she has endeared herself to all who have had the pleasure of hearing her. Her platform tests are good, giving in the majority of cases the full names of the spirits she describes, which names are almost always recognized and acknowledged publicly. Aside from her successful platform work as a speaker and test medium, Mrs. Robinson has the happy faculty of harmonizing and bringing into one organic whole the social fabric of the camp with her cheerful nature and kind sympathetic interest in both, the camp and the campers.

On Monday, August 21st, was organized a children's progressive Lyceum. This we consider a very important feature of the camp and one enjoyed by children of all ages.

On August 23d, the appointed State Convention was held and important business transacted by the delegates, members. A more complete report of the same will doubtless reach you from the Secretary of the Mo. State Association of Spiritualists. Thus the great movement of Spiritualism and spiritualistic thought finds expression in this section of the great field.

I must not omit to mention that Dr. Henry Slade and Mr. W. W. Aber, the materializing medium, are here and giving the phenomena peculiar to their respective phases of spirit manifestation.

With best wishes for the success and prosperity of LIGHT OF TRUTH, I remain fraternally. —MRS. M. T. ALLEN.

Frankford, Ind.

The LIGHT OF TRUTH does indeed "speak for itself" and may all angels bless and guide it, as also all others of our newspapers. It requires many mediums to reach the multitude. Some papers reach one class by one mode of make-up, and others by a style totally different, and when each is doing its own grand work it seems pitiful indeed to see turmoil and animosity. I for one would deprecate all such methods, both among newspapers and our media. Surely in this broad land with Spiritualists being added to our ranks every day, there is room for all; it is with news papers as with mediums, it would be totally impossible for any medium to come in rapport with every mortal; and at any rate if we must fight, whether for large cause or small, do let us imitate our orthodox brethren and try to keep the waters of newspaperdom and mediumship tranquil upon the surface at least.

There is to be a meeting at Bett's Grove, Bailey Station, near Toledo, Ohio, the 9th and 10th of September, at which we hope to see a large turnout of all who may be interested or ever hope to be interested in our grand cause (your correspondent is to be one of the speakers. Who else is on the list I am not informed). God bless our cause! Is there any grander than human freedom, which our cause represents? Is there anything more marvelous than the human wisdom which inspires our cause from the angel world, —see that greater unknown First Cause; is there anything more pressing than the human needs which first brought the angels to our doors? And what do they teach us? Love and charity for all mankind, and tenderness and wise council for each other, and by their own efforts as they knock at the door of the poor, the rich, the ignorant, the learned, the king in his palace and the outlaw in his cell, do they try to show us that love for each other and the earnest effort and unflinching courage which comes from knowledge will soon overcome all of this gross ignorance of earth, and bring to all mankind the golden era of spiritual wisdom. Yours for the cause.

CARRIE M. SMITH.

Hamilton, Canada.

On Sunday evening last Mr. George Walron delivered a trance lecture on "The Mediums of Biblical Record," specially referring to Daniel as one of the most remarkable of those referred to in the Old Testament. Daniel, said the guide, was a particularly gifted medium in many respects, and one who studied how to live as a medium so as to provide the very best conditions for the influx of spiritual power. He would not eat of the king's meat, but partook of a vegetable diet (pulse) as best adapted to meet the requirements of his physical nature. That he and the other three mediums with him, who fared similarly, were benefited there is not the slightest doubt. Biblical history records the fact that after ten days their countenances appeared fairer and fatter than those which ate of animal food. Daniel had the gift of trance prophecy, discernment of spirits or clairvoyance, clairaudience, and spiritual power of the highest order. He was also a reader and interpreter of dreams, dissolver of doubts, and revelator of the future. The book of Daniel was undoubtedly the best spiritualistic record of ancient phenomena. Every chapter and verse was full of Spiritualism of every phase, even to the handwriting on the wall written by a spirit whose hand only was visible to the mortal eye. The fiery furnace episode and the mesmeric power exercised over the lions were both touched upon in glowing terms.

A seance, with Mr. Archer from Toronto as medium, was held in Brother Maddock's house to witness, if possible, materialization, but owing unfortunately to an absence of proper conditions it was not that success which was anticipated, or which it might have been had the sitters all been of one mind.

With an undeveloped medium and with strangers hunting for fraud, with deceptive thoughts in their minds, a sensitive is easily mesmerized by the positive altars, instead of being controlled by spirit influence. Spiritualists are invariably to blame for non-success in these seances, particularly so with mediums undergoing development. Young mediums must be careful with whom they sit, and not look upon the seance-room as a place for mesmeric phenomena. —CORK.

NOTES FROM ALL POINTS.

Cleveland, O.—The Cleveland Spiritual Alliance, Mrs. H. S. Clark, pastor, will resume regular services in Army and Navy Hall Sunday evening, September 10th.

New York City.—Mr. Titus Mervin writes that the First Society of Spiritualists of New York, Mr. H. J. Newton, president, will open its meetings for the season on the 10th inst. Dr. G. C. Ewell will lecture on that date, as well as September 17th and 24th.

Dayville, Ill.—A society of Spiritualists and Liberals being about to be organized in Danville, gentlemen and ladies who may feel desirous of joining such a society will please communicate with the undersigned for full information. A circle for the investigation of the phenomena is soon to be formed in this city, to which a few ladies and gentlemen can be admitted, the only requisites being respectability, morality, and an unprejudiced mind. For further information address G. W. F. Church, 106 South Hazel street.

Duluth, Ia.—We are glad to greet the friends once more, having just got back from Clinton Camp, where we had a more than ordinary successful meeting. That grand old veteran in the cause, Prof. J. S. Loveland, was again elected president of the Mississippi Valley Spiritualist Association, and L. P. Wheclock, of Moline, Ill., secretary, both have proved untiring workers for the best interests of Mount Pleasant Park. Helen Stuart Richings will speak for the Progressive Spiritualist Association here the Sundays of September. We are sure of a rich feast of good things. Our liberal Sunday-school has been in session in Liberty Hall all summer, and no day was too hot for the little ones to come out every Sunday, showing the interest is increasing, as is the number of children.

Dr. J. W. De Hoog is now prepared to give Philadelphia compound oxygen treatments at his office, 270 West Fourth Street, near John. Dr. De Hoog is one of the best magnetic healers in the city, and whatever he handles turns out a success.

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